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THEOLOGICAL SEMINARY

The LUTHERAN OUTLOOK

108 B227 #25
197

What Is the Word?

Facts and Theory

Plans for Medical Care

George C. Bubolz

Man and the Land

The Sayings of Jesus as Literature

John F. Palm

The Received Text Still Stands

E. H. Parsons

VOLUME XV JANUARY, 1950 NUMBER 1

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Pointed Paragraphs

WHO'S WHO

The Rev. George C. Bubolz is a Lutheran pastor in East Lansing, Michigan. Mr. John F. Palm is superintendent of schools in Isle, Minnesota. Mr. E. H. Parsons is an attorney in Humboldt, Iowa. I have a number of articles on hand on the general subject of the Word and Inspiration. In the course of the next few months I hope to be able to present them all.

TRUMAN SPENDING

Figures recently published show that President Harry S. Truman has spent more of the taxpayers' money in the past four peacetime years than all of our American presidents from George Washington to and including the late Franklin D. Roosevelt. These figures show that from 1789 to July 1, 1941, thirty-one presidents working one hundred fifty-two and one-half years spent a little less than 180 billion dollars, this including the entire cost of the War of 1812, the Mexican, Civil, and Spanish-American Wars, and including the entire cost of the First World War, together with the alphabetical pump-priming projects of the New Deal. But from July 1, 1945, to July, 1949. President Truman's federal spending programs have cost the American people a little more than 180 billion dollars!

The minister's sermon will be on the subject, "How Can We Deal with the World Crisis?" Mrs. A. B. Jones will sing "Search Me, O God."—Salt Lake City Tribune.

COAL DICTATORSHIP

The dictatorship in the coal industry in America has been accomplished over a period of years. First a supine Supreme Court, politically minded and politically biased, ruled that labor unions could not be prosecuted for monopoly or restraint of interstate commerce, though the Constitution says that laws must be applied equally to all classes or be declared null and void. Next the New Deal introduced a one-sided labor law, known as the Wagner Act, whereby it was possible for a single person to achieve nation-wide bargaining powers and to close down a whole industry at will. Then came a new law, known as the Taft-Hartley Act, whereby the people granted to the federal government the power to enjoin national strikes. But President Truman ran for office on a platform calling for repeal of this law, and he does not invoke the statute for fear of political injury in his next campaign for re-election.—David Lawrence.

They may beat the swords into plowshares and the aircraft carriers into oil barges, but getting admirals to lie down with generals is asking too much.
—Clyde Moore.

IF I WERE A COMMUNIST

If I were a powerful Communist, trying to destroy American freedom and paralyze its prosperity, I would concentrate on three aims which ultimately will reduce any country to serfdom.

First: I would foment strikes and create just as much industrial confusion and uncertainty as possible.

Second: I would scatter biased propaganda, misrepresenting business men and destroying faith in business. I would try to prove private enterprise a failure.

Third: I would boost all wasteful appropriation bills in Congress and teach people to expect something for nothing from government — this to weaken the nation's financial structure.

These three activities, carried on persistently and long enough, would w r e c k a n y Democracy.—President George S. Benson, Harding College.

In announcing himself as a candidate for governor of California, Jimmy Roosevelt explained that, while he was against "socialized medicine, with regimentation of doctors and patients," he was in favor of compulsory public-health insurance based on payroll deductions. In other words, Jimmy favors green apples, but is against bellyache.
—Saturday Evening Post.

DEBT AND TAXES

Our real trouble is debt and taxes. We cannot cure it by more debt and more taxes. We should devote to cutting expenditures some of the thought we are devoting to taxing and borrowing.

But cutting expenditures is not seriously considered in the executive departments and new taxes will not be seriously considered in Congress. So deficit spending will continue.

Dangerous as deficit spending is, it is not as dangerous as increasing taxes would be under existing conditions. And there are reasons why, instead of increasing, we must reduce taxes.

The Marshall aid appropriations must taper off next year. When that occurs, if we have not reduced taxes the Bureau officials will have more money and will devise new programs to spend it. If we reduce taxes even the most hardened spender should feel some restraint in adopting new programs which will necessitate borrowing more money.
—James F. Byrnes.

Cheer up! The man who gets too big for his breeches will be exposed in the end.—Capital Chimes.

FEDERAL AID TO SCHOOLS

Look out for a maneuver to persuade the supporters of the Welfare State who are not Roman Catholics to join with the Roman Catholics in passing a Federal Aid to Schools bill that will include public tax money for parochial schools. Unless Protestants, every one of whom is or should be for complete separation of Church and State, agree to include Roman Catholic parochial schools in a Federal Aid bill, every power of the Roman Catholics will be used to defeat any Federal Aid bill.—Bulletin, Friends of the Public Schools.

In arguing too, the parson owned his skill,
For e'en though vanquished, he could argue still;
While words of learned length and thundering sound
Amazed the gazing rustics ranged around;
And still they gazed, and still the wonder grew
That one small head could carry all he knew.
—Oliver Goldsmith.

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REV. J. A. DELL, D.D., Editor

813 Vernon Road, Columbus 9, Ohio

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EDITORIAL

I HAVE RECEIVED a couple of letters intended for the "Readers' Viewpoint" department which I shall use in editorials instead. The reason is that I wish to discuss some things brought up in those letters, and the most convenient way to do it is to print the letter and the comment together. One of the letters is from Olney, Illinois; I do not know the afiliation of the writer. Here it is:

What is the Word?

Dear Editor and Those Concerned:

In the recent controversies over the doctrine of the Word, I have felt the urge to enter into the argument. In all the arguments presented there seems to be an attempt to equate the Word of God with Scripture, the Bible, or the written Word—all of which should be considered one. This is the (not THE) written Word of God. It seems that each in trying to defend his position is at the same time limiting the power of God, and even God Himself. Do we think that God created this world and all that is herein and then went away, left it in the hands of men like us? Do we think He is unconcerned in its wellbeing? I am convinced it is not so. He sent His Son, whom we all confess, the very evidence against such a thing.

This brings us to the point. Equate the Word of God, the communication of God, with Scripture alone and we have in so doing limited our God to such a degree that He can no longer speak to us. His Word is far more encompassing than that. In the instant we say the Holy Spirit came to Matthew or Paul and said, "Here, write this down," we have agreed that the Holy Spirit has power to communicate. Does He stop with these men? Of course not.

The Word of God cannot and will not be limited, no matter how rebellious a man may get when facing the issue. His power, His might is eternal and He, knowing far better than I that I am a sinner, "calls, enlightens and sanctifies me"—the third article of the Creed, Luther. No, Luther didn't even equate the Word of God with Scripture, for he knew the equation to be more than this. It is an infinity-addition problem, and I do not intend to set down any part of the number of ways He has of speaking to me. When He speaks it is His Word. There is no D. P. in the Western Zone of Germany who, having been in the Faith, will venture to deny but will eagerly tell you of the Word of God as it came to him. Mystic or no, they know and are convinced of this communicated Word. How great a sinner does a man become before he realizes the *omnipotence* of God?

Since the "Rug" has been firmly removed from beneath the soles of our shoes and we are toppling to a great crash, we should encompass ourselves in Faith and fall so that we may not be like "Humpty Dumpty." This warning: don't hang on to your traditions for they are loose and your weight will pull them with you; it is worse to have a "Cornerstone" fall on top of you.

In the service of Jesus Christ,

Irl C. Schahrer.

Let me pick out a sentence or two for the purpose of emphasis: "Equate the Word of God, the communication of God, with Scripture alone and we have in so doing limited our God to such a degree that He can no longer speak to us. . . . We have agreed that the Holy Spirit has power to communicate. Does He stop with these men? Of course not. . . . Luther didn't even equate the Word of God with Scripture, for he knew the equation to be more than this. It is an infinity-addition problem and I do not intend to set down any part of the number of ways He has of speaking to me. When He speaks, it is His Word."

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The writer thus, if I understand him aright, is making several assertions about the Word of God. 1. The Word of God is not Scripture alone. 2. God still speaks to us outside of and beyond the written Word. 3. He has an infinite number of ways of speaking to us, and when He speaks in any of these ways it is His Word.

Various Ways

In a general way, I suppose we could all agree that God speaks to us in a number of ways. We often speak about God's self-revelation in nature as well as His self-revelation in the Bible. "The heavens declare the glory of God, and the firmament showeth His handiwork" (Ps. 19:1). "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. 1:10). And at Lystra Paul said, "He left not Himself without witness, in that He did good and gave us rain from heaven and fruitful seasons" (Acts 14:17). There is a Word of God in nature, then. But there is a limitation to it: it reveals His omniscience and His omnipotence, but it does not reveal His way of salvation.

And we can say that there are also other ways in which God speaks to us. When a faithful servant of God preaches His Word, the Holy Spirit can and does use that preaching to accomplish His purposes in our hearts and lives. If that were not true, there would be no point in the words of Jesus, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." The same thing is true when that preached Word is conveyed to us by radio, or even when we read it in a book. In still other ways may God speak to our hearts. A hymn played on a phonograph record, or sung by a neighbor who does not even know that we hear it, may be a Word of God to us. When we are naked a bundle of clothes given in God's name, or when we are hungry a CARE package sent for the love of God may be a Word of God to us. Even the sight of a cross or a picture of Christ in a show window may be a Word of God to a down-and-outer as he walks along a street.

You see, none of us who defend the position that the Scripture is the authoritative Word of God would want to deny that God can and does convey messages to us in all these ways. So that assertion 3 above may be correctly understood—"God has an infinite number of ways of speaking to us, and when He speaks to us in any of these ways it is His Word."

Beyond the Written Word

But when we move up to assertion 2—"God still speaks to us outside of and beyond the written Word"—I would want to qualify that somewhat. We have seen that when God speaks to us in nature, which is "outside of and beyond the written Word," He does not reveal His Gospel to us. And therefore that Word of God in nature is insufficient for our salvation. By it we could come to the conclusion that there is a wonderful God, but not to th knowledge that Christ died for our sins. But how abou those other ways God may speak—the sermon, the radi the book, the hymn, etc.? Please notice that in ever case *this is a derived Word of God.* That is, it is a Wor of God because it is based on and goes back to the wri ten Word which is the authority behind it. My sermo is never a Word of God because I say it, but only be cause, and when, the sermon is based upon and derive from the written Word which God has given us for tha purpose.

That is what the defenders of the inspired written Wor are contending for—an authority that stands in itself an of itself, and not because it rests upon something els The sermon, the book, the hymn, even the Christian sym bol (like the cross or the picture) convey a messag from God only because of their connection with the wri ten Word.

If the statement is made that since the Spirit of Go spoke through men, He can speak through men agai and that we in our puny wisdom cannot set bounds t God's omnipotence, I will agree. No one of any intell gence presumes to tell God what He can or cannot d But then I want to know, "Just where is it that you fin God speaking through inspired men today? And ho do you know that they are inspired men, speaking b the Spirit of God?" I can tell you how I judge all suc utterances: if what they say is in harmony with th written Word of God, I know them to be messengers truth; and if what they say is not in harmony with th written Word of God, I know them to be false prophet Nor is this a criterion that I am setting up on my ow authority. It is a criterion that God sets up in His wri ten Word. "To the law and to the testimony; if the speak not according to this word, it is because there no light in them" (Isa. 8:19). "If any man preach an other Gospel unto you than that ye have received" (an which the apostle was writing down for them in tha very letter) "let him be accursed" (Gal. 1:9).

Scripture the Standard

The written Word is the standard by which all othe purported words of God are to be judged and agains which they are to be measured. Now if we say tha which is the very thing the Holy Spirit says, we are n limiting Him, but He is limiting us. He is limiting us t a faith that grounds itself in that written Word which authoritative.

But if you do not take that position that the writte Word is the authority by which all prophets are to b judged, if when you say, "God still speaks to us outsid of and beyond the written Word," you mean that H speaks through men today who are just as authoritativ as the written Scriptures—see what you do to yoursel How can you condemn Mary Baker Eddy or Josep Smith as false prophets? Maybe the Spirit did give ther a new revelation! No, we know that He did not. Bu how do we know it? By comparing their "revelations to God's written Word.

Now we have worked our way up to the first assertion "The Word of God is not Scripture alone." And now e can see that this assertion must be rejected. In the nse of an authoritative standard by which all preach- g, writing, prophesying, and all persons who do these ings are to be judged—in that sense the Scripture, the ritten Word, is the Word of God alone. It alone has e authority of coming directly from the Spirit of God id of judging all men who claim to speak God's truth. hat is the authoritative Word for which we are con- nding. If I do not have that authority to measure them , then I am at the mercy of false prophets.

acts and Theory

THE OTHER LETTER that requires a little editorial comment is from the Rev. A. V. Neve, whose article, Distinctive Characteristics of Lutheran Theology," start- l the long discussion that has flowed through these ages, and whose end is not yet. Rev. Neve's letter llows:

Sir:

"The Inspiration of the Bible" is the title of a series of articles published in the *Lutheran Herald,* official organ of the Evangelical Lutheran Church. Dr. Jacob Tanner, the author of those articles, was for many years professor of systematic theology at Luther Seminary, St. Paul, Minnesota. The first installment was published Sept. 27, 1949.

The articles bear evidence of much study of the baffling problem of inspiration. But what does Dr. Tanner mean when he writes in the last installment, Oct. 25, 1949:

"The inspiration of the Bible must include:

1. That the Holy Spirit enabled the authors correctly to understand the self-revelation of God given to each of them, either as a heritage or as a personal experience.

2. That the Holy Spirit enabled them correctly to understand God's purpose and plan so far as these had been revealed.

3. That the Holy Spirit enabled them correctly to read the working out of God's purpose and plan in the history of Israel as well as in the life of the nations.

4. That the Holy Spirit enabled them to make the right selection of the material at hand for the story God had given each one to tell.

5. That the Holy Spirit enabled each author to choose from his own vocabulary the words that adequately expressed what God had given him to say.

And so the Bible is verbally inspired."

Are the five "musts" addressed to God? We cannot and should not address any "musts" to God. It is very obvious that the author means that those who hold the verbal inspiration theory must include the five points he lists in their system. It is not man's theory of inspiration that makes the Word of God inspired. Inspiration of the Word of God is the work of the Holy Spirit. God is not bound by our theories. Theories come and theories go, but inspiration as a fact will remain forever, because the Mighty One, Jesus Christ, is the Guardian of His Word. I believe with every fiber of my being that the Word of God is inspired, but I do not know how the Holy Spirit wrought that miracle. Inspiration of the Word of God is to me an article of faith.

A. V. Neve.

— — —

It is not my purpose here to defend Dr. Tanner, for two reasons: first, I know Dr. Tanner, having been associated with him editorially in previous years, and he is quite able to defend himself; and second, because I do not have in my possession that series of articles he wrote in the *Lutheran Herald.* But, in passing, it should perhaps be said that if Dr. Tanner says, "The inspiration of the Bible must include . . ." he is not addressing the word "must" to God. Nor is the conclusion Rev. Neve leaps to, that "it is very obvious that the author means that those who hold the verbal inspiration theory must include the five points he lists in their system," the only other alternative. Maybe Dr. Tanner means that these points "must" be included in the doctrine of inspiration because of the way God Himself speaks in His Word.

Doctrine of Inspiration

But what I want to discuss here is Rev. Neve's use of the terms "inspiration" and "theory of inspiration."

He says, "Inspiration of the Word of God is the work of the Holy Spirit. . . . Inspiration as a fact will remain forever. . . . I believe with every fiber of my being that the Word of God is inspired, but I do not know how the Holy Spirit wrought that miracle. Inspiration of the Word of God is to me an article of faith."

All right. That is the *doctrine* of inspiration. What is a doctrine? A doctrine is a truth which the Church believes and teaches. A doctrine is not a theory but a truth, a truth which has been revealed to us and which we therefore hold. Where was it revealed to us? In the Bible. Not in any other book. Not in any audible words that came to us from a human or a superhuman source, but in the Bible. The Holy Spirit took the words of the Bible and, using them, He worked the miracle of faith in our hearts, so that we believed the truths there presented, and stating them as our belief we made doctrines of them.

Rev. Neve says, "I believe with every fiber of my being that the Word of God is inspired." Good! How did he come to this faith? By the word of man? No, but by the Word of God, the written Word of God. The Word of God claimed for itself that it is the Word of God, and Rev. Neve therefore believes the Word of God is inspired on the authority of the Word of God (the Holy Spirit using the Word as a means of grace to produce that faith).

Of what Word of God does this doctrine predicate inspiration? As we have seen in the preceding editorial, inspiration must be predicated first of all and in a preeminent sense of the written Word; for all other presentations of God's truth, as in sermons or hymns, go back to and derive their authority from and are judged by the written Word, the Bible.

How Much of the Bible?

But Rev. Neve would probably say (for he has spoken of "inaccuracies" in the Bible) that he has difficulty in believing that *all* of the Bible is inspired. The Word of God is inspired—this he believes—but how much of the Bible is the Word of God? Those who use this method of speaking do not seem to see that they thereby allow a principle of doubt, of subjectivity, to enter in, which will in time destroy the whole doctrine of inspiration and much more besides. For if some of the Bible is the Word of God, but not all of it, then it is up to us to determine what is Word of God and what is not. *Men* will have to determine that. In other words, we no longer have God telling us what we *should* believe, but we have men telling God what they *will* believe. Man has exalted himself and his authority above God and God's authority. In this new pride of reason some men will deny (and they have done so) the very basic truths of revelation, as that Christ died for our sins. Thus the Christian faith disintegrates and the Christian Bible degenerates into a collection, more or less valuable, of little moralisms. Then you have NO Word of God any more.

This is the point that the defenders of an inspired Bible see clearly. The Christian faith and the Bible hang together. (I am using the term "Bible" purposely now, as meaning the written Word). If the Bible is not an authoritative source of doctrine, then the doctrines which are the foundation of the Christian faith will not stand, and the Christian Church will not stand. But since Christ has said that the Church will stand, I believe that the doctrine that the Bible is the inspired Word of God will also stand.

Doctrine, not Theory

That is the DOCTRINE of inspiration. It is no theory of man. It is the doctrine of God's Word. It has nothing to do with the *manner* in which God the Holy Spirit inspired men to write, and caused them so to write that what they wrote said what He wanted said to future generations. It is no sound argument to refer to inspiration of the words as a "theory" (as though it referred to the manner or method of the Spirit), and then to say in a self-congratulatory way, "I believe in the inspiration of the Word of God, but I do not know how the Holy Spirit wrought that miracle."

None of us knows how the Holy Spirit wrought that miracle. None of us claims to know. The question is not about the method but about the fact of inspiration itself. As to the manner of inspiration, none of us has anything to say, because we know nothing about it. The Holy Spirit has not seen fit to reveal anything of His methods, and therefore every mouth is stopped on that point. But the Holy Spirit has seen fit to reveal in His written Word the *fact* of the inspiration of the written Word.

I wish therefore that men who write on the subject of inspiration would stop using the phrase "the theory of verbal inspiration." Either the inspiration of the written Word—the doctrine that God supplied "content *and fitting form*"—is a fact or it is not a fact. If it is a fact, it is not a theory. If it is not a fact, then we have no authority, no religion, no Christ, no salvation, no hope and no theories.

What we ought to be concerned with is the defense of the fact, the truth, the doctrine of an authoritative Word of God, which we have in the Bible. This fact, truth, doctrine, the Bible itself presents and reveals. The Church will not last long if that doctrine is whittled away, and Christianity will have no claim that it is the only true religion if that doctrine is surrendered.

China Policy

CHICKENS COME HOME TO ROOST. The hesitating, vacillating policy of our country over again China has brought about its inevitable consequence The end is not yet, but already the results are such to make the friends of democracy feel like weeping, that would do any good.

The government of free China has now been move to Formosa, having been driven from Chengtu in a matter of days after evacuating Chungking. Whether the free government will ever return to continental Chi in our lifetime, unless another ghastly and unthinkab war intervenes, is doubtful. Communism is now i trenched in the most populous country of Asia. Th means that our army dare not withdraw from Japan, Japan is to be preserved as an outpost of democracy. also means that the democracies of the West have lo face before the greater part of the population of th world. As far as the mission work of the Christia Church is concerned, it probably means that the Weste missionaries will gradually be driven out, and the va investment of time and lives and money be wiped ou

How did such a wretched situation develop? It w wrong judgment after wrong judgment on the part those who represented us. They permitted the shipme of oil and scrap iron to Japan for use against China lon after protests were being raised by people with a Chri tian conscience against such immoral tactics. They i vited Russian troops into Manchuria under the mistake notion that the Japanese army there was strong enoug to fight on after the Japanese islands were subdue They supplied Nationalist China with arms, but a lat change in policy stopped the shipment of ammunition f those arms. They poured money into Europe to stop th advancement of Communism there, but refused to su port Chiang Kai Shek's government in its effort to d the same thing in China.

Of course, it can be pointed out that hindsight is bett than foresight; that now, after the fact, it is easy enoug to point out mistakes; that our government always too the action which seemed most expedient at the time further our country's interests.

That is just the point I want to make. There is a wa to plan a long-range policy in foreign affairs that bound to be more successful than the expedients we hav

ied. And it is not necessary to be able to foretell the ıture. All that is necessary is to judge each situation ıd to determine each action in the light of morality ıther than expediency. The question to be asked is, What is right for us to do?" not, "What is expedient?" is bound to work out better in the long run than olitical alliances and schemes and plots and devices. t will work out better because God and the universe are n the side of right. "Woe unto them that call evil good, nd good evil; that put darkness for light, and light for arkness. . . Woe unto them that are wise in their own yes, and prudent in their own sight . . . because they ave cast away the law of the Lord of hosts."

How can we get that kind of government? By a concerted demand on the part of the Christian people of this land for morality in government. By a sincere and continuing interest on the part of Christian people in every office to be filled from the smallest to the greatest, and in the kind of people we fill them with. It may be objected that it is too late now to untangle our hopelessly snarled foreign policies. To that I would say two things: first, if it is late, is it not because Christian people were slow in recognizing their responsibility decades ago? And second, it is never too late to start doing right. No, we shall not thus produce a Utopia. But we would certainly be much better off than we are today.

Plans for Medical Care

George C. Bubolz

IS MEDICAL CARE only a privilege of those who are financially able or are all people entitled to adequate medical care? This question has been debated or several decades in an enthusiastic manner and is the ubject of much discussion and debate today. Generally peaking, people no longer agree that those who are fiıancially able are only the ones who are entitled to medcal care, but that all people should have the privilege of medical services. The real question involved is the inancing of health programs to make possible adequate nedical care. Most people agree today that we cannot llow nature to take its own course with regard to the ıealth services for our people. The Rights Declaration as approved by the U. N. Committee in Paris, Tuesday, Dec. 7, 1948, Article 26, states the ideal for every individual and every people.

Article 26: 1 "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age, or other lack of livelihood in circumstances beyond his control."

The thought is well expressed in the U. N. Rights Declaration, but it cannot be reached under existing medical programs.

The Doctors Are Aware of the Problem

Those of us who have had the privilege of visiting our family doctor at regular intervals, and in cases of severe sickness, have learned to know somewhat of the doctors' problem. Their patience and fortitude and devotion are astonishing. In their early years of practice, they make a real sacrifice and suffer tremendous hardships and when they have acquired a large practice, their hours are long, and they are constantly at the beck and call of everyone who desires their services. The busier the practitioner becomes the more difficult it is for him to keep abreast of modern medicine.

A young doctor who is energetic and honest will often try to continue his education on his own initiative. He will assist the more experienced doctors in the community and he will take on extra work in clinics. He will also take time for post-graduate courses. But the average small community provides little opportunity for the most of these activities. Post-graduate courses may be too far away to attend. The young doctor who most needs to further his education, can afford neither the high fees for study, nor the time to leave his precarious new practice in order to learn more about his job. This makes it impossible for the young doctor to have the training that is desired. A lack of the necessary training often spells tragedy for the patient.

It seems impossible for the average doctor to be equipped to handle all the cases that come to him. As other branches in society have been reorganized, so it seems necessary that the general practice of medicine be reorganized. The general practitioner could assist the patients in their health problems. He could direct the patient to the specialist after a thorough examination. He would take time to listen carefully to the patient's problem and symptoms, which is not possible with many of our doctors today.

Doctors and medical students alike look with favor on some fundamental change in the structure of medical practice. In a recent survey conducted by the American Medical Association, 63 per cent of all doctors polled indicated a preference for some form of practice other than the traditional form of solo practice on a fee-for-service basis. Fifty-three per cent wanted to enter some form of group practice.*

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* **You and Your Doctor,** Miller, Benjamin F., M.D. Whittlesey House, McGraw-Hill Book Company, Inc., New York, 1948.

Much of the problem can be laid to the shortage of doctors, dentists, and other health workers. Our present supply of 190,000 active physicians provides only one doctor for 1700 people in rural areas, and in big city areas, a doctor for each 650 people. In hundreds of rural communities, the ratio is one physician to 3,000 or 5,000 people. The shortage of dentists is even worse. Although there probably ought to be one dentist for 1,500 people, most rural areas have hardly a third of this ratio.**

Public health departments are under-staffed and weak. Many of them have barely the recommended minimum staff of a physician, a sanitary officer, a clerk, and one or two nurses. Some health departments are even housed in some dingy corner in the basement of the county courthouse. No wonder health departments are often looked upon as intended just for poor folks and not for the whole community.

The Public is Health Conscious

We have been advised to visit our family doctor at regular intervals in order to keep well, and it seems that the American public has heeded the advice. But the cost of the doctor's bill and the medical care in hospitals has become exorbitant. Therefore there is agitation for some form of health insurance. It is my thought only to present the problem and some of the offered solutions with the purpose of giving information to those who have not had the opportunity to study a survey of this kind. The interest in health insurance has been made possible by two developments of profound significance in modern life, namely, the growth of insurance institutions and the development of medical science. Insurance has passed through the stage of providing assistance for burial to application of insurance principles to the hazards of health, sickness, and disability.

The other factor in our problem is the growth of medical science itself. No country in the world has made greater progress in medical science than the United States, and in none have larger amounts been expended for hospitals, medical institutions, and medical equipment to make this science available in practical service. But the possession of this priceless wealth in the form of medical science has precipitated a problem very similar to that created by the multiplication of economic wealth, namely, the problem of distribution of medical service.

There is a vast difference between the amount and quality of medical service available, on the one hand, and the amount that large sections of the population have been able to command, on the other. The necessity to make possible adequate medical services for sections of our population that now are in dire need of medical care has aroused an interest in a health program. It would be far from the truth to say that a health program is only visionary on the part of social workers and political officials. For the present, we are using the insurance concept as a means for bridging the gap between medical science and the ability of people to command its services. Insurance itself cannot reduce sickness or necessarily reduce the cost of sickness. But it can spread the cost over such large groups that each individual pays only the average cost instead of the whole cost of sudden impact of illness that may befall himself or his family; and it can stretch the payments of these costs over such a long period that one may provide them as he goes along in health, with no intolerable impact when he falls sick — a kind of "pay-as-you-go" system instead of paying when you stop going.

All of these factors — the economic hazards of sickness and disability, the capacity of medical science to meet them if it can bring its service to bear, and the institution of insurance to "insure" the provision of these services— have emerged so clearly in the present, that we want to present the various plans that are being offered and tried in various parts of our country and in some of the countries that have tried these plans. The material offered in behalf of these plans is so voluminous that it is impossible to present the detailed programs, but only a comprehensive digest. This article tries to appraise some of the methods used in solving the health insurance program with a hope of assisting some in formulating a judgment in this particular field.

It seems that when a country or a people have faced certain problems they meet those problems with a program that will, as far as possible, result in their solution. Another country may criticize such a program because it has not had the need for such a program, but at a later date it usually adopts the program, either modifying or improving it according to the needs of the time. That is the reason this country has accepted many plans of other countries since World War II that were unnecessary or not needed at an earlier date. We also know that there are many accepted patterns in various walks of life today, that were frowned upon when they were introduced. These same plans that are now a part of our society are considered indispensable and many individuals ever doubt that these patterns were introduced under stress and strain.

The British Experience

The British Health Plan has been in the making in England for 37 years. Lloyd George gave Britain a National Health Insurance scheme back in 1912. At that time conditions of medical service for the vast majority were thoroughly unsatisfactory for all concerned. The well-to-do, as always, could provide for themselves, and for the destitute there was provision for medical care at public cost under the Poor Law. But the great majority then as now, were in between; as wage-earners they neither wished nor required charity, but they could not in time of illness, both maintain their household and pay doctors' ordinary fees. Mr. Lloyd George pointed out that one of the dominating causes of poverty among the industrial classes was the premature break-down in health of the breadwinner, and he laid stress on the necessity for making further provision for the sick. Ther

** Better Health for Rural America, U. S. Department of Agriculture, Interbureau of Committee on Post-War Programs, Oct., 1945 MP-578.

were voluntary societies in England at that time, that were doing excellent work, but their chief drawback was that they left untouched many who could not afford or were too improvident to pay the necessary contributions. The doctors locked horns with Lloyd George, and threatened to boycott the whole scheme. They held indignation meetings from one end of the country to the other. After some stormy weeks Lloyd George was able to clear up some misunderstandings and to pave the way for compromise. The British Medical Association drew up a statement of policy, setting forth six cardinal points as conditions of their support for the Bill. The points were these:

(1) An income limit of two pounds per week for those entitled to benefits. This has since been increased to five pounds per week or 250 per year.

(2) Free choice of doctors by patients, subject to the consent of the doctor to act.

(3) Medical and maternal benefits to be administered by local Health Committees, and not by Friendly Societies. (Medical benefit is, of course, administered by Insurance Committees which are quite separate from the Approved Societies).

(4) The method of remuneration of doctors to be adopted by each local community must conform to the preference of the majority of the doctors themselves. (The "capitation fee" method is now universal, although two areas kept the "payment per visit" system until a few years ago.)

(5) Medical remuneration is to be what the profession considers adequate, having due regard to duties performed and other conditions of service. (The payments have, of course, varied from time to time since 1912.)

(6) Adequate medical representation on all missions or committees having to do with medical aspects of health insurance.

The doctors were astonished and their incomes were, in many instances, doubled and even tripled when National Health Insurance came in, while the number of visits and attendance has only gradually increased by about 50 per cent in twenty-five years of the system. Several older doctors commented upon the changes wrought in medical service by health insurance. Before the advent of health insurance, it was chiefly the poorly qualified, the professional irregular, or the "down and out" type of doctor who went to practice in industrial districts. Incomes were very low, fees were low, and many patients had to be cared for somehow. The standard of practice suffered accordingly. After N. H. I. came in, the incomes of these doctors doubled or even tripled. Irregular practices have tended to disappear, and much higher type doctors have been attracted to industrial neighborhoods. The quality of medical practice is distinctly better now than it used to be, and the doctors have the security that comes from a regular and fairly adequate income.

When National Health Insurance became effective, the first thing the Britons did was to loosen their neglected health needs, so that hospitals, dentists, opticians, and druggists were swamped. The English, notorious for their bad teeth, are making up for past neglect with such zeal that most dentists are booked up for two and three months ahead, and patients have to wait for their turn. Hospital beds are even scarcer than dental chairs. Since last summer prescriptions to druggists have been coming in at more than twice the rate of pre-health days.

Of England's 21,000 general practitioners, 19,000 promptly joined the plan. London's well-to-do sections suddenly became "overdoctored". When 95% of the English went for the new system and even the well-to-do signed up, there weren't enough private fees to support the select practice, high-fee doctor. The doctor's private patients became Health Plan patients for whom the government paid less than $4 yearly, as against the $5 per visit private fee that the doctor used to get.

The doctors have about 5,000 patients per year and have an income of some $18,000 annually. Expenses would bring this down to about $12,000 and income taxes would take another third. The dentists have no quarrel with the earnings of the plan since their earnings have risen sharply. They do object to the way the plan operates. There are too many rules that tie down the dentist in his decisions on the patient's needs. Dentists are limited to the decisions of the government dental board.

Since National Health Insurance has been inaugurated in Britain, friends and critics have found whatever they sought in it—good and bad—to support their pro-and-con arguments. But both groups realize that something was needed and they are bound to made it work.

The Saskatchewan Health Program

The administration of the Saskatchewan Health Program is an outgrowth of Dr. Henry E. Sigerist's health survey in 1944. The populated southern half of Saskachewan, with a population of 840,000, has been tentatively divided into twelve so-called health regions as a basis for the coordinated development of essential community health services. Of these, six now have active public health programs and one of the six, the Swift Current Region, has extended its services into the medical care field. The health region is built on the concept of the natural trading area surrounding a major trading center. It is composed typically of from three to five smaller trading areas, each with its principal center, and these become public health districts within the health region. The definition of district and regional boundaries has been largely the outgrowth of intensive hospital planning.

Doubtless, the lack of county organization in Western Canada has facilitated the establishment of logical, geographic units of health administration. The Regional Health Center in Swift Current includes not only clinic facilities and the offices of the Medical Health Officer and his senior staff, but also a beehive of some fifteen

clerks and stenographers responsible to the full-time Secretary-Treasurer of the Regional Health Board. At this stage, there is not complete integration of the public health and medical care programs administered by these two staffs, but as they work side by side, more effective coordination is constantly being achieved. The Health Officer and his Staff are employees of the Provincial Department of Health. Yet one-third of the public health budget comes from the Region and increasing authorities are being vested in the Regional Board.

Every resident of the region is eligible for services, provided he is not in an exempt class, such as old age and blind pensioners, mothers' allowance recipients, and certain other public assistance recipients already entitled to medical care through a separate provincial program. Also exempt are various Dominion Government beneficiaries. Indigent families, for whom local municipalities are responsible, participate fully in the regional program, their tax being paid by the municipality of residence. The region's program covers some 51,000 of the entire population of 55,000.

The principal service is medical care, including all medical, surgical, and obstetrical services on a free choice basis within the region, and by referral to specialists outside the region. The physicians may impose mileage charges and patients referred outside the region are occasionally charged the difference between the fee paid by the region, and the specialist's fee. Otherwise there are practically no restrictions in medical benefits. Perhaps the most popular service is the dental care program for children under 16. Four full-time dentists with assistants, using both fixed and mobile clinics, are reaching thousands of children who had seldom, if ever, had proper dental care.

The medical care program is financed by a personal tax, a land tax, and provincial grants. The compulsory personal tax is $15 a year for the first member of a family, $24 for two, $30 for three, and $35 for four or more. In addition, all property owners pay a 2.2 mill land tax which produces one-fourth of the revenue raised by the region. Provincial grants which yield the remaining 9 per cent of total revenue cover half the cost of the three special services — radiological, dental, and outpatient services. The 1949 budget totals $695,000, or about $13.65 per capita, not including $1.20 per capita for public health. Of the $13.65, about $10 per capita is for physicians' services, including referrals outside the region. Physicians within the region are paid on a limited fee-for-service basis from an annual fund of $420,000. In 1947, before this limitation on expenditures was agreed upon, the region's physicians received, on a discount fee basis, a total of $410,850. The average gross income per physician was $1,061 per month, or on an annual basis—$12,739 not counting other sources of income.

The plan offers a large measure of health security to a population which is all too familiar with economic adversity. The people like the program and the physicians are satisfied with it. Of concern would be a continued drought like that of the 1930's to a program that is financed largely through a flat, personal tax. The Dominion is planning assistance to the provinces to enable them to finance comprehensive health insurance. The Dominion grants mean improved programs, and more stable programs. Conditions in Canada, particularly in the Saskatchewan region, are different than in the United States, but Health Program in Saskatchewan is proving beneficial.

(To be continued)

Man and the Land

A Statement Adopted by the Commission on Social Relations, American Lutheran Conference, November 11, 1949

1. The Land is God's gift to man, entrusted to him with instructions to subdue it, cultivate it, and conserve it, in order that it may produce food for the race as well as many other of the necessities of life. "Jehovah God took the man and put him in the garden. . . .to dress and keep it." (Gen. 2:15).

2. The good earth which God has created is always subject to change. Where forces within nature destroy the prevailing equilibrium, other forces of nature offset these and develop a new equilibrium. Man, however, has it in his power to change nature to such an extent that nature is not able to restore the equilibrium. Man is the greatest disturbing factor. "He sets mighty changes going, destroying forests, upturning the sleeping prairies, flooding the desert, deflecting the courses of rivers, building great cities. He operates consciously and increasingly with plan aforethought; and therefore he carries heavy responsibility." (Bailey, *The Holy Earth*).

These man-wrought changes may be, and often are, in harmony with God's mandate to subdue the earth, but too often they are in conflict with God's purpose and result in the destruction of God-given resources.

It is man's responsibility to conserve the resources of the earth and to pass them on either unimpaired or improved to the generations to come.

3. It is estimated that in America to date careless farm practices have destroyed 50 million acres; nearly destroyed another 50 million; seriously impoverished another 100 million. America cannot live if this waste continues.

4. In its teaching of Stewardship the Church must not neglect to preach and teach stewardship of the land,

ch must needs embrace conscientious care of, and servation, and improvement of the land.

It is in accordance with the divine purpose that the d be owned and cultivated by families. The Mosaic v provided that land was not to be sold in perpetuity, also that at the time of the Jubilee (every 50th year), d that had been sold was to be restored to the family ose patrimony it was (Lev. 25). In keeping with this nciple, Isaiah utters strong words of censure and con- nation: "Woe unto them that join house to house, that field to field, till there be no more room, and ye be de to dwell alone in the midst of the land" (Isaiah 5:8).

While we cannot say that these provisions of the Mo- Law are binding upon us in the exact wording of the l Testament, the Mosaic Law in this matter does em- asize principles which we of today should recognize binding upon us in the interest of an equitable distri- ion of the land, and as a warning against the danger olved in allowing the land to become owned by a few at landlords, while the majority of those who live on d off the land can call no part of it their own. It is a nciple which encourages the ownership and cultivation the owners, of family size farms.

5. The ideal farming community is one which is made of family size farms cultivated by the owners. Absen- landlordism and "sidewalk farming", whose primary erest is to make the largest possible profits for owners ile little or nothing is contributed toward the build- up of the community, is a development to be deplored d discouraged as tending toward the disintegration of community through the gradual breakdown of urches, schools, welfare programs, and community nsciousness in general.

7. The church should encourage the ownership of nily-size farms and the cultivation of these farms by e actual owners, or members of their family circle. For communities of owner-operators the opportunities for tter homes, better churches, better health, better con- rvation of the soil, and general welfare are the greatest. e need to realize that the owner-operated farm is one the strongest bulwarks of our democracy.

8. The church should help its membership, especially ose on the farms, to regard agriculture, not merely as business, but as a way of life. When all the members of a family work together as partners with one another and co-workers with God in His continuing work of creation, agriculture brings spiritual as well as material blessings, and contributes toward the building of integrated and happy communities.

9. When there are tenant farmers in a local parish, the church should interest itself in these tenants, help them to become integrated into the church and community and to share alike in the benefits and responsibilities of community life.

10. The church at large as well as the local congregation should encourage and assist tenants to become farm-owners. The church at large especially should give serious consideration to devising ways and means for extending material and financial assistance to worthy farm tenants who desire to become farm owners.

11. The church should encourage its young people, more particularly its farm youth, to choose agriculture as an especially desirable way of life, a vocation in which they have unique opportunities to be co-workers with God in this noble and most fundamental of all occupations.

12. In order further to attain this end the Church's junior and senior colleges ought to offer courses in rural sociology and others contributing to an understanding of rural life in order to encourage a goodly number of their graduates to return to the farms as model farmers and Christian citizens who by their example and influence will raise the standard of farming, help to build churches and schools, and create a rich and fruitful community spirit.

13. The church should endorse the following words of Walter Clay Lowdermilk, words which he calls "The Eleventh Commandment": "Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forest from desolation, and protect thy hills from overgrazing by thy herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of thy land, thy fruitful field shall become sterile stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth."

The Sayings of Jesus as Literature

John F. Palm

THE PERSONALITY of Jesus of Nazareth is so overwhelming that we have difficulty in detaching His sayings for the purpose of studying their independent literary value. There is, however, in His recorded sayings, a field of rich literary lore which can be entered with profit, yet without irreverence. Jesus' words, apart from His divine person, would be imperishable. They would shine through the thickening dusk of passing centuries regardless of who uttered them. As literature alone they are immortal. For sheer beauty, for epigrammatic wisdom, for picturesque phraseology, for dialectical brilliancy, for delineation of character in few sentences, for wit and humor, the fragments of the sayings of Jesus as preserved in the Four Gospels comprise a body of literature marvelous in originality and variety. He never wrote anything——except something in the sand which He immediately rubbed out. But what He spoke has enriched the literature of the world for all time.

The word "style", as meaning literary technique, can hardly be applied to the sayings of Jesus. However, every effort to make the idea flow clear and pure, to give it freshness, or to seize and embody in words a mental or emotional impression in all its integrity, without blur or confusion, is an effort in style. Jesus' words represent such a variety of expression that they baffle classification; yet they have certain characteristics which stand out clearly. The style of the born poet or artist takes as little thought of itself, and in the spontaneous expression of the same indwelling grace and necessity, as the lilies of the field. Beauty of diction is the arresting feature of many of Jesus' utterances. His language, in contrasting the natural with the artificial, is a gem of exquisite beauty: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." As the beauty of the lily is lovelier than the gorgeous pageantry of an Oriental court, so faith is lovelier than anxiety. A kindred idea is expressed in Tennyson's "Flower in a Crannied Wall." The poet plucking the flower from the cranny sees in it a miniature universe fashioned by the mystery of creation.

Above all others Jesus has succeeded in showing the attractiveness of goodness. This is no easy achievement. Tennyson attempted it in the character of King Arthur, and constructed a flawless model. George Eliot taxed her genius to make a perfect man out of Daniel Deronda; but her hero is a colorless innocent, utterly lacking in any compelling quality of nature. The saints of literary creation are, in the main, pallid creatures. With two short sentences the Master Teacher has made us see true goodness as something vivid and compelling: "Ye are the light of the world. A city that is set on the hill cannot be hid." Light and height! The one shows us *how* to go the other, *where* to go. This is quite different from th indistinguishable goodness.

Into the Parable of the Sower (Soils)——a treatise o the influence of the environment on character——th Teacher has packed the whole philosophy of religious ed ucation. (Matt. 13:1-23). His treatment of the Subjec is as vital as the ideas are profound. Brushing away th dust of scholastic formulas, He paints a pastoral scen more beautiful than the Angelus: "Behold, a sower wen forth to sow...." It is no accident that the Parable of th Sower is placed first of all the parables. It has this plac because it deals with a matter which is preliminary to a real effectiveness of the Gospel, the matter of *hearing* Its one great truth is that just as the harvest depends o the kind of soil into which the seed falls, so the effect an power of God's truth in the world depend on the condi tion of heart and mind of those who hear it. The portraya of these four conditions of mind and heart, which ma describe one man at different times and under differen conditions, or different men, falls into four natural divis ions: the hard life, the shallow life, the crowded life, an the fruitful life.

Let us see the picture. In the foreground of the scen were the people on the shore of the Sea of Galilee gathered to hear Him preach, pushing and jostling agains each other, no doubt, in their desire to find places as nea as possible to the great Teacher. Back of the crowd th Galilean hillsides rose gradually to meet the horizon In all probability every foot of land on the hillsides with the exception of the narrow footpaths running down to the lake, was carefully cultivated. For Galile was thickly populated in those days and the people wer thrifty farmers. In spite of the efforts of the farmers however, coarse thorn bushes had thrust themselves up among the growing grain, while great rocky ledges ra in places across the hillside showing here and there above the soil.

As Jesus looked across the hillsides we seem to fee that He saw more than fields and footpaths, rocks and thorns. He pictured to Himself the sower whose power ful arms had scattered the seed which had fallen, some on the wayside, some among the thorns and rocks, and some on the ground. He thought also, no doubt, of the mystery of growth which would make possible the reaping of an abundant harvest. Presently the hum of voices recalled Him to His own task. Like the sower He, too, was sowing seed which in due time would yield a harvest. These people who had come to Him with their problems, their questions, were the soil in which the seed must be sown. They were not ready, however, to

ceive His teaching. Like the soil on the hillsides, they ust be prepared.

The picture is as full of life as spring in the country; meaning is as clear as a sunlit day. The parable is a e example of His gift for using figuratively the opera- ns of Nature to present the intellectual and moral aracteristics of classes in society. He doubtless beheld the multitude before Him representatives of all the ur classes referred to in the parable. And some, it is be hoped, recognized themselves in the picture, not- ithstanding the statement that among the disciples ere were those dull enough to require a private ex- sition. They seemed to belong to that multitude of hom He said: "Seeing they see not, and hearing they ar not, neither do they understand."

Some of Jesus' sayings are the most brilliant epigrams literature—short sentences filled with penetration d wisdom. The sentence: "Ye shall know the truth, d truth shall make you free," states the fundamental ctrine of science. It is said that these words are quoted ore often by writers on scientific subjects than any her proverb of sage or savant. Doctor Henry Van yke well says: "There is certainly no necessity, indeed, my mind, there is hardly a possibility, of any real nflict between religion and science. The truth re- aled by religion is that the universe is *not* the product blind chance, unreasonable power, or lawless ener- , but the well-ordered work of intelligence, wisdom, ill and love. The truths discovered by science are il- strations and proofs of this sublime conception." If e could leave to science the things that properly be- ng to science, and to religion the things that belong to ligion, it would clear up much of the present-day nfusion.

Among the Jews no institution was regarded with reater veneration than that of the Sabbath. The Mo- ic law ordained that every seventh day should be set part for rest and worship. But the commandment had en perverted by rabbinical casuistry and made op- ressive by ridiculous strictures. The rabbis had drawn p a catalog of thirty-nine prohibited works, thus de- ating rather than promoting the purposes of the Sab- ath. Jesus unlocked the gate of the bastile of religious ranny with one of those verbal keys which He knew well how to use: "The Sabbath was made for man, nd not man for the Sabbath."

How trenchant and deep plough the rejoinders of Je- us concerning the observance of the Sabbath! On the harge being preferred that His disciples profaned that ay by plucking ears of corn, He instantly cuts off con- oversy by simply reminding the complainants that the ccused did but follow a precedent made by their most enerated king, and even by the priests themselves.

With what sharp logic the Galilean deals with conven- onal objections, so as to bring a universal principle of mmon sense and common humanity to govern in the se of the Sabbath! Talk of profaning the temple: "One reater than the temple is here. But if ye had known hat this meaneth, 'I desire mercy, and not sacrifice,' ye would not have condemned the guiltless. For the Son of man is Lord of the Sabbath." Or, still stronger, "The Sabbath was made for man, and not man for the Sabbath." Inspired common sense is the mother of such wit.

The meaning of individual life He summed up in that unanswerable question which can have but one answer: "For what shall it profit a man if he gain the whole world and lose his own soul?" Advocating unselfishness as an investment paying dividends in terms of eternity, He proclaimed the great paradox: "For whosoever will save his life shall lose it, but whosoever will lose his life for My sake, the. same shall save it." He painted the horrors rather than the romance of war in words of ghastly realism: "Wheresoever the body is, thither will the eagles be gathered together." The most familiar illustrations of His epigrammatic sayings are the prose poem, the Beatitudes. Each of these sentences beginning with the word "Blessed," exhibits perfect balance in sentence structure and sequence of ideas. The clauses rise and fall with the cadence of music, bringing the two thoughts in each Beatitude into exact relation.

Jesus' special genius was for religion and ethics. To the paramount end of bearing witness to truth on its spiritual and moral side, and in such a way as most effectually to give it vital relation to life, He was endowed with certain powers. Among these were clear perceptions of religious and moral obligation, poetic sensibility, insight and sympathetic imagination to enter readily into the consciousness of others—into their motives and reasoning, their hopes and fears, loves and hates, joys and sorrows. To these qualities add a passion for service, a gift for oratory of a genuine and persuasive kind, and, in addition, a faculty of wit and humor—most assuredly wit, unique in pre-eminent degree. This latter faculty had immeasurably to do with making His sayings stick to the memory of his hearers and become the transmitted utterance of the race.

Strangely close to truth is the definition that "humor is an invisible tear through a visible smile." So it was with Thomas Carlyle in literature, the melancholy Lincoln in politics, and, in religion, "the man of sorrows," Jesus of Nazareth.

Recognizing the legitimacy and effectiveness of well-timed wit and humor, the Prince of Righteousness exercised them to a purpose befitting one mindful of the gravity of His mission and profoundly sensitive to the tragic side of life. Sometimes He used them to season serious discourse, simply as we use salt and sugar to season our food; sometimes to pierce with His thought the thick mental integuments of one or another class of His hearers; sometimes as victorious weapons of battle with unscrupulous enemies.

The Lord's mastery of words is nowhere more evident than in His apt and expressive figures of speech. Startling metaphors, graphic similes, striking personifications, powerful hyperboles spring from His lips in amazing variety and richness. When speaking of Himself, He often uses metaphors: "I am the good shepherd," "I am

the true vine," "I am the door," "I am the light." Each of these metaphors states a distinct phase of His mission among men. As the good shepherd, He is a protector. As the true vine, He sustains life. As the door, He is a vision of God. As the light of the world, He enables men to distinguish between right and wrong. In speaking of others or when He discusses abstract truths, He usually employs the simile.

An excellent example of this is furnished in the story of the Two Foundations (Matt. 7:21-29). This parable of the two men building their houses, the one on rock, the other on sand, furnishes, along with the sheep-and-goat parable, another positive distinction between those who do not practice the truths they hear and pretend to believe. This parable, and the remarks leading up to it, have elements of serious humor. The parables of the Kingdom are all extended similes. The kingdom of heaven is like "a man who had two sons," or like "a grain of mustard seed," or like "a man who made a great supper." The soliloquy of the Rich Fool shows Jesus' method of personification: "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12:16-21).

A typical example of Jesus' employment of hyperbole is the humorous query: "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" A hyperbole is not the exaggeration of a fact; it is the use of a magnifying glass for weak eyes!

The parables of Jesus have been named by recognized writers of fiction as among the world's best short stories. A model of this short story technique is the parable of the Good Samaritan (Luke 10:25-37). Here is a thrilling story of adventure, the action swift, the characters briefly, but clearly drawn, the scene fitting precisely the characters of the story. The story opens with a foreshadowing of danger: "A certain man went down from Jerusalem to Jericho, and fell among thieves. . ." He was in a sorry plight, but still help might come at any moment, for though dangerous, this was a frequented highway. "The twenty-four courses in the Jewish priesthood ministered by turns in the Temple, and since half of them lodged in Jericho where water and food were abundant, there were priests continually passing to and from Jericho and Jerusalem." Two of them spy the wounded man, but hasten away from the dangerous spot leaving their countryman and co-religionist to his fate. Presently a Samaritan approaches, jogging along on his donkey, and here is the unexpected and pleasing denouement to the story. Though estranged by race and religion, he does for the stricken man what the priest and Levite should have done; thus putting them to shame. The Samaritan arranging for the helpless man's lodging is the finishing touch of a chivalrous deed. Human nature at its worst and best is displayed throughout the story; brutality, snobbery, allied with cowardice, while above them rises the homely but gallant figure of the Good Samaritan, a knight out of armour.

It is a most commanding aspect of the genius of the Galilean prophet that, in coping with captious qu tioners, He used His victorious wit so as to inculc supreme ethical and spiritual truth. A wonderful e ample of this is the above parable of the Good Sama tan, strangely enough reported only by Luke. We c hardly fail to taste the flavor of fine satire in the telli form of the contrast drawn between His own sentime of universal brotherhood and the provincial, sectari sentiment dominating the Jewish Church and Sta The lawyer appears on the scene probably not so mu for earnest truth-seeking as to entangle the Teach and justify his own religious affiliation.

Under these conditions the lawyer himself is made answer the question: "What shall I do to inherit eter life?" "You are a lawyer: how readest thou?" Th follows the citation from Deuteronomy and Levitic (possibly repeated by Jesus): "Thou shalt love the Lo thy God with all thy heart, and with all thy soul, a with all thy strength, and with all thy mind, and t neighbor as thyself!"

The serene dignity with which are pronounced t words: "This do and thou shalt live," wounds the se love of the lawyer. Hoping to appear to better adva tage before his fellows, he pushes his questioning fu ther: "Who is my neighbor?" Then, as if an inspirati —like the gushing forth of a fresh spring of water comes the parable of the Good Samaritan.

The only answer admissible condemns the Jewi scribe and the sect. But how can the lawyer speak t detestable word, Samaritan? He cannot. Like Macbeth "Amen," it sticks in his throat! He is driven, howeve to say the equivalent thing, in the reply: "He th shewed mercy on him." To one afflicted with pride ar self-righteousness his dismissal had no relish in it—"G and do thou likewise."

The schoolmen of Jesus' time were nimble debater They could analyze a question of law into minutest d tails, and whittle a theological argument down to a penc point! They could prove with questions which wou throw the unwary on the horns of a dilemma. Jesu faced many such questions, and the skill whereby H turned them aside invariably disarmed His opponent Under pressure, the humble peasant mind is, at time capable of this style. Consider the character of Joan Arc as a typical peasant. What adroitness, and at time classic beauty in her answer to her judges! When the sought to trap her with the question: "Do you know you are in the grace of God?" she replied: "If I am no may God place me there; if I am, may God so keep me

"Master, is it lawful to give tribute to Caesar or not Shall we give or not give?" A most cunningly and cle erly framed question this; for it demanded an answe which, if it would be "Yes," would deeply offend th national prejudices of His people, and so destroy the in fluence He had gained with them as a prophet; and if should be "No," would place Him in great danger apprehension by the Roman government for politica treason. We have it from Luke that He was actuall accused before Pilate of "forbidding to give tribute t Caesar." At any rate, the previous experience of Jesu

with this sort of craftiness had prepared Him to apply to these oily pretenders the severe epithet they fully merited.

Some friend of Lincoln has recorded that he never saw him (Lincoln) look positively handsome but once, and that was when he was angry—*righteously angry.* We fancy a flush of divine indignation glorifying the face of Jesus as He exclaims: "Why tempt ye me, ye hypocrites? Bring me the tribute-money. Whose is this image and superscription?"

"Caesar's," they answer.

Momentarily, perhaps, scorn flashes in Jesus' eyes, as the words burst forth with radical stress: "Render, therefore, unto Caesar the things that are Caesar's"; then rising above scorn to a sublime consciousness of the debtor relation of all men to one Father, He adds, "and unto God the things that are God's."

Thus Jesus routed His enemies with an answer that was at once surprising and unassailable. This was not an escape from a difficult position; it was a counter-attack cutting down hypocrisy with truth! The reply must have struck upon the enemies' ears like the unexpected discharge of a gun. It pierced the heart of the matter, a grand triumph of intellectual adroitness and spiritual insight over worldly outsight and cunning.

On another occasion Jesus rendered His enemies defenseless by answering their question with another question. Teaching one day in the Temple, He was approached by some Temple officials who challenged His authority. "Tell us," they demanded with characteristic insolence, "by what authority doest thou these things?" If they thought to throw Him into confusion, they reckoned without their Host. "The baptism of John," Jesus asked, realizing their motive, "was it from heaven, or of men?" As it was impossible to answer this question without admitting Jesus' authority, or provoking the displeasure of the multitude, they were compelled to take refuge in a confession of ignorance which left them impotent.

Jesus' extraordinary faculty of delineating human nature has given the Gospels the added interest of a portrait gallery. His characters are sketches, condensed into pithy sentences, terse phrases, or a single word. Herod is "That Fox"; Nathanael is an "Israelite in whom there is no guile"; Simon has qualities which will crystalize into the firmness of "A Rock"; James and John are playfully designated "The Sons of Thunder," an allusion to their fiery temper. At other times His speech is a flashing ray, thrown into the nooks and corners of hollow lives. The rich are those that receive their consolation; the gluttons are those who still hunger; the frivolous are those that shall mourn.

Brevity may be "the soul of wit," but not so surely is it the soul of humor. Often by extension, rather, does the latter come to effective head. Because of the very brevity of the Gospel the humor of Jesus is less conspicuous than otherwise it would be. With fuller text we question if certain parables in which is found humor would be open to the psychological objection made against their genuineness in some quarters.

Belonging to this class are the parables about the widow and the judge, and the persistent man who clamored at his neighbor's door for bread until from sheer weariness the latter handed out, or threw out, all he asked for! Thus in a whimsical vein Jesus pictured a familiar type: the person who grants a favor rather than suffer annoyance. "Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

In Luke 18:9-14, we have the climax of the Galilean's incisive satire on professional piety, sectarian pride, and self-righteousness—it comes in the parable of the Publican and the Pharisee. It is perhaps the most familiar illustration of Jesus' skill in portraying character. He was inculcating the sweet virtue of humility, when He turned the hearers' "ears into eyes" with this bold and graphic portraiture of what Carlyle, in subtle paradox, calls "the sincere hypocrite." Who can tell what gestures, what play of the features, what glancings of the eye, what intonations of voice may have enhanced the ridicule in this incomparable picture of the two opposite and generic types of character therein set forth!

The introductory sentence of the parable tells us all that need be known of the two types of character and of their social and religious standing. The Pharisee occupied the topmost rung on the ladder of respectability, the Publican was clinging to the bottom rung. This is the community's estimate of the two men, and the men's estimate of themselves, for a man usually appraises himself by the community's estimate. We see the real difference by the prayers which Jesus puts on the lips: "The Pharisee stood and prayed thus *with himself,* God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican." A man who prays like this is the personification of self-deception. The Publican may or may not have been all that the Pharisee thanked God he was *not,* but at least he was under no delusions. "God be merciful to me a sinner" are not the words of a man who is deceiving himself. These are not pictures of hypocrisy and sincerity; they are portraits of one who saw in himself what he wanted to see, and another who saw himself as he was. Jesus pointed the two portraits and hung them side by side for the benefit, Luke says, of "certain which trusted in themselves that they were righteous, and despised others."

Making broad the term "wit" as an accompaniment and manifestation of wisdom, we may see that striking evidences of it are constantly furnished in Jesus' parables, in His laconic sayings, in the unique and picturesque illustrations of His thought. Now He lights up His grave discourse with a bit of pleasantry, like a flash of sunlight on a flowing river. Now He excites His hearers to new and unconventional reasoning by startling paradoxes or unexpected questions and answers. Now He confounds captious critics, or crafty adversaries, with close-welded wit and logic; sometimes shutting off all controversy with a single retort that goes straight to the heart of the matter. Yet again, He lays bare shams and shammers, with satire and ridicule, and, on occasion, with invective, sharp and sure of aim. And pleasantry, repartee, satire, ridicule, irony, invective—all these manifestations of Jesus'

wit and wisdom were sanctified in His master motive of advancing the Kingdom of Heaven on earth.

A son of "grace and truth," pure and uncompromising citizen of heaven, yet with feet on earth, treading the way of salvation in healthy fellowship with men! Prophet, with all the prophet's prayings and servings, his sorrows and persecutions for righteousness' sake; but also a comrade mingling in the relaxations and friendships, the rejoicings and feastings of the social man! In roundness of sympathy, a "high-priest" indeed, "touched with the feelings of our infirmities"! rich in all endowment to "weep with those who weep and rejoice with those who rejoice," rich in all highest responsiveness to the smile in life as well as the tear; with the sadness and dignity of a god, and the joy and humility of a child! This poetic, social Jesus, this deep-feeling, quick-glancing, heaven-piercing Jesus, sweeps with His master touch, and for godward ends, the chords of wit, of humor, of pathos. Marvelous revealer of the eternal verities; divine satirist of wrong and unveracity; supreme of heroic smiters and loving sacrificers, what reverent Tennyson says, we also will say:

"Thou seemest human and divine,
The highest, holiest manhood, thou."

The Received Text Still Stands

E. H. Parsons

(Concluded)

FROM THE CLOSE of the first century on, the history of the Old Testament text and the Greek New Testament text lies only in human recorded history. Hitherto we have had two sources: God's record and human writings.

The history of the churches during the second, third, fourth and fifth centuries must be carefully studied, because here we have the motives and the opportunities for variant readings. For a well rounded picture of these centuries I have found it necessary to consult five general sources: Catholic histories, secular histories, church histories by scholars of different Protestant denominations, the Unitarian presentation as in Lamson's "Church of the First Three Centuries" (1860), and encyclopedic articles. The best one book source material for religious controversies is the Concordia Encyclopedia with its articles on early churchmen, church councils, Monarchianism, Monophysites, Monothelites, Eutychianism, Arianism (pp. 37,520), Ephesus Council, Nestorianism, Neoplatonism, Antioch, Manichaeism, Donatism, Docetism, Christian Church Outline History, Filioque Controversy, Pneumotomachians, Pelagian Controversy, Council of Nicea and Antioch, Nicene Creed, Apostles Creed, Athanasian Creed, etc.

Philo, an Alexandrian Jew and a contemporary of Jesus and His disciples, was a Jewish philosopher who developed further the ideas of Plato and Aristotle and blended the product thereof with the oriental conception that all matter is evil and blended these two with Christian and Jewish ideas. Such a hodge-podge is complicated, so Philo resorted to allegorical interpretation. The First Epistle of John tells of the rise of the Gnostic-unitarian sect in his day. This point will be treated in the discussion of I John 5:7.

The early church fathers indulged in Philonic philosophy and allegorical interpretation concerning the Trinity. Some of this is very fanciful. The early church fathers as spiritual leaders were trinitarians, but some when they turned to religious writing were unitarians. History shows that the clergy compose less than five per cent of the membership, but from this small group come more than ninety-five per cent of the false teachings. Lamson emphasizes this duality of the early churchmen, and gives extensive quotations where these churchmen favored unitarianism. This two-mouthed characteristic was avoided by Luther who properly qualified his statements when engaged in discussing the Scriptures from the textual viewpoint, from the canon viewpoint, from the gospel content viewpoint, from the seeming discrepancies viewpoint, and so on. So many falsehoods have been disseminated about Luther that it is a boon that the 104 volume critical edition of Luther's writings is soon available. For best supplementary purposes we should also have an English edition in addition to the German edition, so that both versions are parallel in each book.

A synopsis of these three centuries show the following features. In religious writings the favorite interpretation was allegorical so that value as textual witnesses is thereby reduced to very little information except for showing the existence of certain verses. Gnosticism with its super-knowledge claims and superior-to-God attitude was the fashion of those wanting to appear cultured and holding advanced views in church circles. The basic viewpoint was unitarianism either expressly or mildly from inferences. Its detection no matter how intellectually worded is TAKING CREDIT AWAY FROM THE THREE PERSONS OF THE GODHEAD. When intellectual weapons with interpretation played out, then they began tampering with the Greek New Testament text and versions thereof. The unitarian-minded scholars accused the trinitarian-minded scholars of falsifying the

by issuing corrupted texts and translations of the ek New Testament, and the same charge was made the trinitarians against their opponents. Illiteracy the rule among the laity. As Christianity grew, rches multiplied. With this arose episcopacy or rule the clergy by orders of eminence following the mili- organization of Roman soldiery. At the close of the nd century, because of destruction of copies of the iptures, accurate and altered, under the persecutions he Roman emperors, it happened that only part of New Testament was in circulation, with the gospel ounts being common. In the West the last books of New Testament were little known and there existed y few copies thereof whether in Greek or in Latin nslation. Therefore, from necessity, copies of New tament books were in the hands of the clergy. Now se sacerdotalism, that is, the information in the New tament books available was channeled through the gy by sermons and private instruction to the laity. is arose from circumstances the change of the clergy n shepherds to priestly mediators between God and n. The rivalry for control of the Christian churches n the time of Constantine by the five patriarchates detrimental for the accurate transmission of the w Testament Scriptures and to the rights of the laity he churches. Under papal Rome the clergy was de- ed to be the body of the church. In medieval times new doctrine was entrenched by the enslavement nind, body and soul by means of seven sacraments and erstitious rituals and idolatrous practices in the West- ecclesiastical jurisdiction so that the communicants reof were subject to the Catholic hierarchy from h and on into the hereafter.

The year 313 is a memorable date. In that year Em- or Constantine in conjunction with Emperor Licinus, Eastern colleague, published at Milan the famous ct of Toleration. In the year 324 Constantine defeat- Licinus in battle, and declared Christianity to be the roved religion of the Empire. For a long time there been two religious groups at odds with each other r the Doctrine of God. On the one side were the ostic unitarian Arians, and on the other side were the itarian Orthodox Christians. Constantine, both for itical reasons as well as religious interest, wanted churches to present a united front. He summoned the ncil at Nicea in A.D. 325. The discussion there, be- se of pressure from Constantine for haste, finally, r many compromise proposals by especially Arian- erested Eusebius of Caesarea, centered on the divine nce of Christ. The Arians held out for a statement similar substance when they could get nowhere with roposal of different substance (hetero-ousios). The hodox held out for Jesus being of the same substance mo-ousios) and utterly rejected similar substance noi-ousios). The statement of Athanasius pleased nstantine, and the Orthodox view prevailed and was lared the doctrine of the churches. The Nicene and other general creeds were later developments of the th century and possibly the fifth century for the Apos- Creed. The Nicene Creed that we now have, like the Council at Nicea, contains no statement that the Three Persons of the Godhead are One God. By the sixth century Arianism was crushed in the Empire. With the sixth century I John 5:7 began to be incorporated as a part of the First Epistle of John in the Latin Vulgate editions.

After the Council at Nicea the Arian bishops seized control of the dioceses and had Athanasius exiled. In principle trinitarianism was the doctrine, but the unitarian Arians were in control. In the Nicean Controversy neither side, from records that are now available, quoted Scripture and only alluded thereto. The Orthodox did not cite I Jn. 5:7 as an authority, and in fact they did not cite the other trinitarian passages in the New Testament. If we use quotation or reference as a criterion that is determining in the early church, then I John 5:7 stands a better chance of being in the text than some of the other trinitarian passages, and for that matter better than most of the verses in the New Testament.

From the foregoing it will be seen that the fourth century was fruitful in errors. Errorists were in control of most of the dioceses for the greater part of the time. The Roman bishops fluctuated with the swaying of power. It was during these times that Jerome gave a Latin translation from an edited Greek text of his own handiwork. At the beginning of the fifth century Zosimus, the bishop of Rome, pronounced the teachings of Pelagius orthodox over the objections of Augustine. Arian Ulfilas translated the New Testament into Gothic. Arian Syria and Egypt issued translations and these again influenced the Armenian, Georgian, Sahidic and Coptic versions. Kenyon states that there is now nothing to prove the existence of the Syrian Peshitta before the fifth century as to the form it has come down to us (Hastings Dictionary p. 920). Therefore the Peshitta is no authority as to the existence of I John 5:7. However, modern versions of the foregoing peoples now have I Jn. 5:7 in their texts.

The Eastern emperor Theodosius (A.D. ca. 346-390) was orthodox. Emperor Constantine was not baptized until near the end of his life, and then was baptized by an Arian. Theodosius before the end of the fourth century, about A.D. 380, prohibited Arianism and pagan worship in the Eastern Empire. This set the seal of approval on the standard Eastern or Constantinopolitan Greek New Testament text. Sir Frederick G. Kenyon calls this text "the standard ecclesiastical text" and equates it with our present Received Text. Davidson in his "A Treatise on Biblical Criticism," Vol. II (1853) on page 340 under New Testament Quotations by Greek writers of the fourth century makes this importnat statement: "Dorotheus of Tyre wrote various works, fragments which are found in catenae. His readings agree with the Received Text." Tere we have an admission that the Received Text Greek New Testament readings existed in the fourth century, the date assigned for Codex Vaticanus and Codex Sinaiticus. Here we have information that is not disseminated by textual critics and their adherents. The statement also ties together the Eastern so-called ecclesiastical text with our present

Received Text. Thus the Eastern copies show uniform one-text copies; on the other hand, the Western texts show diversity which point to their being edited texts. This corruptness is also fortified by the established fact that these diverse copies became extinguished. This fact is also admitted by Kenyon. God just let them die. On page 338 Davidson writes about a Greek writer of the second century, Clement of Alexandria (ca. 150-220), "Clemens Alexandrinus wrote much that is now valuable in relation to the New Testament text. Although he was often misled by his memory in quoting passages, yet he doubtless followed his MS. in many places. The frequent agreement between his readings and those of the old Latin version has often been noticed". Codex Brixianus, a copy of the Latin translation of the gospel accounts, is deemed a copy of the Old Latin Version. It agrees with and so is based on the Eastern or Received text according to scholars like Nolan, Darby and the Wordsworth school. The situation seems to be as follows: Codex Brixianus or Brescia MS., notated "f," is itself a copy made in the sixth century. This is the claim of the Tischendorf School that this manuscript was copied in the sixth century. The Wordsworth School claims that Brixianus represents accurately word for word the Old Latin Version of the second century. This accounts for the statements of each of these two schools of textual researchers and writers. Kenyon states that the first mention of the existence of a Latin version occurs in Tertullian (Hastings Dictionary p. 921), who lived A.D. ca. 150-240. The Wordsworth School calls Brixianus an Old Latin MS., while the Tischendorf School calls it an Itala MS. The name Itala is given because the text found in many of the writings of Augustine is the same as the text of Codex Brixianus (International Standard Bible Encyclopedia, Latin Versions, p. 1842). The Mai's Speculum, also called Book of Quotations (6th century), agrees with the readings in Augustine's writings and in Codex Brixianus. Tracing Codex Brixianus down, we find its readings in Augustine, in Priscellian's Tractates, in Cyprian's works that are existing but in paraphrastic form, and in the writings of Tertullian in paraphrastic form. Here we have links of separate items of evidence that show the existence of the Received Text close to the time of the Apostle John. The foregoing indicates that the Old Latin Version was in existence before the year 200. Nolan and Darby have shown that Codex Brixianus agrees literally with our present Received Text. Again, Dorotheus of Tyre (fourth century) has in his extant works readings that agree with our present Received Text. Textual critics forget to mention the foregoing facts when discussing and advocating their own edited text which is a new one for each generation. Summarizing, by way of Latin we have the existence of the Received Text within a century of the writings of the Apostle John, while on the Greek side we have evidence of the existence of the Received Text in the fourth century. Here is something that the great codices, Vaticanus, Sinaiticus, Chester Beatty papyri, Washingtonensis, Ephraemi, Alexandrinus, and Beza cannot show by way of ancestral descent as to priority in age. The foregoing situation appears to have been s mised by Kenyon, but he will nevertheless check Co Alexandrinus as the next stop in his textual resea It appears that speculative textual criticism is com soon to the end of its road in its present state, and return to the Received Text and then embark on a p itive course that will be productive. On this let us wa Kenyon and what he says.

Sir Frederick G. Kenyon is looked upon as with a peer in the field of textual criticism. In fact, he ex cises a greater influence on textual criticism today th Tischendorf did in his generation and Westcott & H did in their generation. The translators of the Revi Standard Version leaned on a tentative finding of K yon in constructing a text for their New Testament tra lation (RSV Introduction p. 40). Since Kenyon is influential, I will cull from his writings, that I ha those ideas that are now in his mind and favor the ceptance of the Received Text. By the Received T is meant the Stephens Third Edition of the year 15 which is the one textual critics mean when referring the Received Text. If Kenyon will allow these ideas dominate and form his final conclusion, then he in the future advocate the Received Text as THE TEX

Charles Scribner's Sons, New York City, who h the copyright on Hastings Bible Dictionary (1944 edit of one volume) has consented to my quoting excer from Kenyon's article therein entitled "Text of the N Testament". The other books from which many con uous statements are taken are not protected by co right here.

I have a two version English Bible with the Auth ized Version for the text and the English Revised V sion textual changes and translation preferences. Fr even a casual inspection of the textual changes, the E lish Revised Version translators appear to have sh gunned the Received Old Testament Text and machi gunned the Received New Testament Text. In 1901 American Revised Version translators restored some these changes from the Restored Text and added ma more new changes. The translators of the Revised Sta ard Version restored many of the Received Text re ings back into the text and set out new readings, besi carving out large sections of the Scriptures. This k of textual criticism rocks the foundation of Protestanti The Reformed Churches are turning to presenting creedless gospel, dropping the three general creeds, abandoning the practice of mentioning their special ch acteristic doctrines. Will there be a return to the Au burg Confession, the Magna Charta of the Reformati

Kenyon reads and sees the "signs of the times" as what textual criticism has been doing and is doing taking away the foundation of the churches. In his "T Bible and Modern Scholarship" (year 1948) in wh he shows how a textual critic lambasts a higher cri Kenyon says: "I believe that the time has come to assess the value of that criticism, to shake off the cessive scepticism characteristic of much scholars in the latter part of the nineteenth century, and to store confidence in the Bible as a guide to truth an

basis for the conduct of Life" (p. VII); "The Victorian Age was a period in which two different and incompatible attitudes to the Bible were in existence side by side. For the general public it was an age of Bible-reading and churchgoing, when the Bible was accepted as it stood, unquestionable as history no less than as a guide to life, every word of which could be applied to any and every situation, without reference to its original date or context" (p. 1); "The result was that, as the Victorian Age progressed, a generation was growing up which was being led to believe that the authority of the Bible was irreconcilable with scientific truth, and therefore could no longer be maintained. There followed, as a consequence, first, a decline in Bible-reading and in churchgoing, and, as the inevitable sequel, a loss of standards and a shaking of principles, of which we are now reaping the harvest" (p. 70); "Scholars must free themselves from the obsession that the presumption is against the traditional" (p. 51).

Now for a series of statements taken from Kenyon's "The Story of the Bible" (reprint 1947, first edition 1936): "All we can say is that, as the result of a process which went on from the fourth century to about the eighth, a standard type of text was produced, which is found in the vast majority of the manuscripts that have come down to us. At least ninety-six per cent of the extant manuscripts of the Greek New Testament are later than the eighth century; and of these only a handful preserve traces of the other types of text which were in existence before the adoption of the standard text, and out of which it is created. This standard ecclesiastical text is generally known as the Byzantine text (from the ancient name of Constantinople, the capital of the Greek-speaking world), or, more commonly, as the Received Text" (p. 39); "The general conclusion to which we seem to be led is that there is no royal road to the recovery of the original text of the New Testament. Fifty years ago it seemed as if Westcott & Hort had found such a road, and that we should depart from the Codex Vaticanus (except in the case of obvious scribal blunders) at our peril. The course both of discoveries and of critical study has made it increasingly difficult to believe that the Vaticanus and its allies represent a stream of tradition that has come down practically uncontaminated from the original sources. Based as they must have been on a multitude of different rolls, it would have been a singularly happy accident if all had been of the same character, and all deriving without contamination from the originals. The uniformity of character which on the whole marks the Vaticanus and Sinaiticus is better to be explained as the result of skilled editing of well-selected authorities on a definite principle. Therefore, while respecting the authority due to the age and character of this recension, we shall be disposed to give more consideration than Westcott and Hort did to other early readings which found a home in the Western, Syriac, or Caesarean texts, but we *may* still believe (though here personal predilections come into play, and others may take different views) that the Alexandrian text gives us on the whole the nearest approximation to the original form of the sacred books" (pages 143-144). Codex Alexandrinus of the great codices shows close similarity to the Received Text in the gospel accounts.

Kenyon, and following him the translators of the Standard Revised Version, have abandoned the idea that Codex Vaticanus and Codex Sinaiticus are copies. However, Kenyon is now taking as the model for further study the text of Codex Alexandrinus. The "may" before "still believe" in Kenyon's statement above given indicates that he does not have much hope of that codex being the answer. Codex Washingtonensis shows that it is also an edited text and is incomplete as to contents; the same applies to the Chester Beatty papyri and further seems to have texts from different centuries under one cover.

Kenyon further says, "The last inventory of NT MSS (that of von Soden) contains 1716 copies of the Gospels, 531 of Acts, 628 of Pauline Epp., and 219 of Apoc.; and of this total, as stated above, less than 160 are uncials. The miniscule MSS are usually indicated by Arabic numerals, separate series being formed for the four divisions of the NT. The result of this is that when a MS contains all four parts (which is the case with about 40 MSS) it is known by four different numbers; thus a certain MS at Leicester bears the numbers Evan. 69, Act. 31, Paul 37, Apc. 14. It is, of course, impossible to give any individual account of so great a mass of MSS; indeed, many of them have never been fully examined. But it is the less necessary, because by far the greater number of the miniscule MSS contain the same type of text, that, namely, of the TR. The fact that at least 95 out of every 100 miniscule MSS contain substantially the TR may be taken as universally admitted, whatever may be mentioned, namely the Service Books or lectionaries, p. 919).

Kenyon again says, "One other class of MSS remain to be mentioned, namely the Service Books or lectionaries, in which the Gospels, Acts, and Epistles were divided into portions to be read on each day throughout the ecclesiastical year. These books fall into two classes, according as they contain the lessons from the Gospels (Evangelia or Evangelaria) or from the Acts and Epistles (Prax-apostoli). Nearly 1100 MSS of the former class are known, and 300 of the latter. Over 100 of these are uncials, but with hardly an exception they are of relatively late date (9th cent. or later), the uncial style being retained later for these liturgical books than elsewhere. Of the value of their evidence little can definitely be said, since few of them have been properly examined. A priori they might be of considerable value, since service-books are likely to be conservative, and also to preserve local peculiarities. They might be expected, therefore, to be of great value in localizing the various types of text which appear in the MSS, and in preserving early variants from a period before the establishment of a general uniformity. As a matter of fact, however, these claims have not yet been established by any actual examination of lectionaries, and it may be questioned whether, as a whole, any of them goes back to a period before the extinction of the local and divergent texts" (Hastings

Dictionary p. 919). Here Kenyon admits that the great codices and lesser uncials are divergent and suffered extinction.

Scrivener in his "Six Lectures on the Text of the New Testament" writes: "It would serve no good purpose to lay before you a mere list of the ecclesiastical writers who are more or less available as instruments of criticism. Among the Greeks, the fragments of the Apostolic Fathers and their immediate followers are too scanty to supply us with much detailed information, though they afford us priceless evidence that the several books of the New Testament were familiar to the writers" (p. 110). Tischendorf, who had ability as a handwriting expert of early manuscripts, claims that the same scribe who wrote the last part of Mark in Sinaiticus also wrote the same part in Vaticanus. This is further evidence that these two codices are mere edited texts, and furthermore are really only one witness, and not two. This statement of Tischendorf has troubled textual critics. (Scrivener's Six Lectures p. 137, Gregory's "Canon and Text of the New Testament" pp. 336, 339).

Here are a few pertinent admissions by Kenyon in regard to textual labors at the time Luther nailed his 95 theses on the church door at Wittenberg; "The principal editor of the Complutensian Polyglot, Lopez de Stunica, used MSS borrowed from the Vatican; they have not been identified, but appear to have been late, and ordinary in character. Erasmus, working to a publisher's order, with the object of anticipating the Complutensian, depended principally upon a single 12th cent. MS for the Gospels, upon one of the 13th or 14th for the Epistles, and upon one of the 12th for the Apocalypse. All of these were at Basle, and were merely those which chanced to be most accessible. The TR. is consequently derived from (at most) some 20 or 25 MSS, dating from the last few centuries before the invention of printing, and no selected on any estimate of merit, but merely as being ready to the editors' hands" (Hastings Dictionary p. 916). The foregoing admits that the Erasmian Text is a copy and not an edited text. Kenyon also admits that the Received Text is also a copy and not an edited text.

Again, Kenyon says, "Uncial MSS being, as a class considerably older than the miniscules, it is natural to expect that the purest and least corrupt texts will be found among them; though it is always necessary to reckon with the possibility that a miniscule MS may be a direct and faithful representative of a MS very much older than itself" (Hastings Dict. p. 917). In regard to Codex Ephraemi (C) Kenyon says, "Only 64 leaves of the O T now survive, and 145 of the N T (out of 238), and often it is impossible to decipher the original writing. The MS is therefore only fitfully and intermittently of service" (Hastings Dict. p. 918, and Gregory's "Canon and Text of the N. T." p. 349).

Von Soden states that during the first century many Greek words had two spellings, both of which were deemed correct usage. This point may be of some value in comparing the Erasmian Text with the Received Text.

The Bible is not an ordinary book. And what sets the Bible apart from every other book is being told us by God, saying, "For our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance" (I Thess. 1:5). God's standard for all ages for all men is, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Lk. 16:31).

Faith says that God somehow protects His written communication line with mankind; unbelief counters with, "Yea, hath God said."

The Reader's Viewpoint

LUTHERAN GAINS

Sir:

On page 382 of the December issue of the LUTHERAN OUTLOOK you gave some information about the gains of the Lutheran Church in America during 1948.

Did the National Lutheran Council news release say nothing about the gain of the Evangelical Lutheran Church? During 1948 our net gain in baptized members was 37,771 or 5.12 per cent. Our total soul membership is now 772,163. The net gain in confirmed membership for 1948 was 25,665.

On a percentage basis this was the largest gain shown by any Lutheran body in the country.

Yours truly,
N. Astrup Larsen.

SOCIAL RELATIONS

Sir:

At the meeting of the Commission on Social Relations in Chicago on November 11 the Commission adopted as its own a careful statement on "Man and the Land," prepared by Dr. N. Astrup Larsen of Decorah, Iowa. Believing that this statement was one in which a wider audience would be interested even before publication of the Commission's report next fall, the Commission requested me to call this statement to your attention in the thought that you might be able to use it in the LUTHERAN OUTLOOK.

The members of the Commission have appreciated the great attention you have paid to social questions in the OUTLOOK. They join me in wishing you God's continuing guidance and blessing in your work in this important editorship.

Sincerely yours,

Carl F. Reuss
Secretary, Commission on Social Relations, American Lutheran Conference.

BOOK REVIEWS

ERKEGAARD'S PHILOSOPHY OF RELIGION, *by Reidar Thomte, Princeton University Press, Princeton, N.J., 1948. 219 pp. and index. $3.50.*

"No student of Kierkegaard who is sympathetic to his eat inward struggle to arrive at the Truth upon which he uld live and die, who has a measure of appreciation for his emendous dialectic powers and brilliant literary talents, uld desire to furnish a critical estimate of his philosophy, r he finds himself standing under judgment. Hence it is t the purpose of the author to contribute a critique, but ther the more modest task of introducing the reader to the ligious thought of Kierkegaard and to his numerous writgs" (p. 204). Since everything that Kierkegaard wrote may expressed in the words he puts into the mouth of Jonnes Climacus, one of his characters in *Concluding Unientific Postscript:* "I assume that there awaits me a hight good, an eternal happiness. . . . I have heard that Chrisnity proposes itself as a condition for the acquirement of is good. Now I ask how I am to become a Christian," we n appreciate the gigantic task Dr. Thomte has set for himlf. If there is any failure to achieve the author's purpose, must lie in the impossibility of confining Kierkegaard's nge of thinking to an adequate summary in so few pages. t, after all, this is an impossibility that moved David Swenn to dedicate his entire teaching life to the task of acquaintg the English world with Kierkegaard, and forced Walter wrie to an encyclopedic volume before he felt he had done y justice to Kierkegaard. We therefore cannot fault omte. Instead, we may marvel at the breadth of study hich could produce this satisfying introduction to the Dan1 Philosopher. Besides, the author has reached copiously to the *Papirer* and the mental-diary *Journals* of S.K. to subantiate his positions. We owe him much gratitude that uch of this is his own original translation.

According to the blurb, Reidar Thomte is a native of Noray, and presently on the faculty of Luther College, Decorah, So we may anticipate a continuation of the gifts which ther College has made to American Lutheranism in the ld of religious psychology under Dr. Norlie. For Kierkeard's task was to understand the science of the spirit reiously. As Thomte puts it: "This Socratic *dictum,* 'know yself,' Kierkegaard clothed in a more dynamic form, 'Choose yself,' for the real subject is not the contemplative and owing subject since knowledge belongs to the sphere of e *possible;* the real subject is the ethically existing indidual. 'The only reality which exists for an existing invidual is his own ethical reality.' In an age when the philophers were occupied with the problem of objective reality, nether idealistic or materialistic, Kierkegaard challenged ilosophy to rethink the problem. While Hegel and his folwers in Denmark encompassed all of world-history, society, d its institutions, Kierkegaard asked, What does it mean be a human being? What does it mean to exist when one not a philosopher? By the thesis, 'Truth is subjectivity,' erkegaard marked out the realm of his philosophical instigation. All his works are devoted to the charting of the bjective life of the human spirit in its evaluations and notions, its anxieties and despairs, dreads, doubts, faith, pe, and love" (p. 206).

Kierkegaard can help this generation to write a Christian ychology again. For hardly a more serious task faces reious thinkers today than to orient themselves toward the sweeping generalizations of depth psychology: not only to push away with the right hand while receiving clandestinely with the left, the materialism of the Freudians; but to see underneath to the thinly-disguised Fichtian Absolutism of Analytical Psychology, which stands for current coin among those who profess to be religious psychologists. Kierkegaard can help us to an orientation that will be increasingly needed as all pastors become self-made counsellors. Which is to say that perhaps it will be Luther College's task again in this generation to be our helper.

But those who would popularize Soren Kierkegaard face stupendous tasks. A man is barred first by the dictum of S.K. that if any person has become a disciple of Kierkegaard, that one has missed the entire meaning of the Dane's work—which was to make me face the existential moment of a life-decision toward God. Any "discipleship," therefore, *ipso facto* means a dillentate dallying with Truth, which becomes Truth only when it becomes so to the individual who lives in this existential relationship to God.

Further, since S.K. made a spiritual pilgrimage, and all of his literary work is not the report of that pilgrimage, but the actual pilgrimage itself, any attempt to introduce his philosophy to others is not going to be understood without knowing and weighing the contemporary life-situation Kierkegaard found himself in at the time he was writing. Thus, Thomte assigns the dropping of pseudonymity to an advance to the religious-level, but biographically it is tied closely to the renunciation of the engagement to Regina Olsen. And he can find no room to discuss the diatribes against current Danish church-life in the last years of disillusionment upon the unresponsiveness of his readers. This is almost fatal to understanding S.K., for his religion is a biography.

Again, we are not at liberty to be critical, however, since while Geismar and Lowrie sensed the biographical situation so aptly, you have to end up with a tome the size of Lowrie's or the six volumes of Geismar to deal acceptably with the problem. Even an objective biographical gloss (as in early English studies of Kierkegaard) are of little assistance, for S.K. was making a spiritual pilgrimage and his only adequate biography is his writings themselves.

Consequently a book like this will be most helpful only if some previous acquaintanceship with S.K. has occurred for the reader. Within these limitations, any reader of this volume will be greatly benefited. If it is true, as one sometimes hears in unguarded moments from pastors and religious workers, that since their original training in school they have not been able to read enough Dogmatics to keep a sharp edge on the dividing Word that they preach, then this book will fill the need with high adequacy, particularly in Anthropology and Soteriology. No one who is willing to study as well as merely read, will find his choice for this book misplaced.

As an interpreter, Thomte runs necessarily into the prime question for a Christian, as to whether the three stages of life are understood by S.K. to be radically discontinuous or not. These stages are: aesthetic, ethical, and religious, with the latter divided into a Religion of Immanence (Religion A), and a Religion of Transcendence (Religion B—Christianity). The author does not handle this question of interpretation illuminatingly enough; and even seems to breathe a contradiction in the way he treats it. First, seeming to accept finally Hirsch's judgment, that positing a radical dis-

junction between the religion A and its edifiers—the aesthetic and ethical stage, and religion B (Christianity) is an interpretation that "deserves the gold medal in a competition to see who could say the greatest stupidity about Kierkegaard" (discussed on page 104), Thomte almost reverses himself and takes up the position of neo-supernaturalism just before the book is closed with his statement that "In Kierkegaard's presentation there is a definite and sharp breach in the continuity of the three stages" (p. 207).

This latter view is certainly the finally correct interpretation if we follow S.K. through the *Philosophical Fragments* carefully, and feel into his problem of the "disciple at second-hand" who must depend on a God-given faith to arrive at total allegiance to the Son of God as He entered human history. This interpretive problem is not shadow-boxing; ultimately it is the question Christianity has faced in every generation: does there lie within the human heart the potentialities to reach God (cf. Nygren: *Agape and Eros),* or does the relationship to God of us who are "dead in trespasses and sin" require the Divine Invasion, both on Calvary and now to each of us by the gift of Faith? Thomte's appreciation of his own Lutheran heritage rightly lets him come back down before the book is finished onto the second of the alternatives.

George H. Muedeking.

ISRAEL'S MISSION AND ANTI-SEMITISM

A study based on the eleventh chapter of Karl Barth's "Dogmatics in Outline"

Frederick the Great (to his physician: "Zimmerman, can you name me a single proof of the existence of God?"

Zimmerman: "Your Majesty, the Jews!"*

At a time when ever increasing numbers of American Christians are following the vicious line of anti-Semitism, Karl Barth has given us a new and penetrating interpretation of Israel's mission and of anti-Semitism. According to Barth "anti-Semitism is the form of godlessness beside which, what is usually called atheism (as confessed say in Russia) is quite innocuous." He predicts the most dire results to any person, nation, or church which fails to see this. "Everything would be lost" he says, if the separation between Church and Synagogue, community and Jewish nation should be made complete. Here are his arguments.

1. Jesus Christ—these two names indicate the way from the Jews to the Greeks, i.e. the whole world. The Savior is a Jew. He is not the Savior *although* he is a Jew, as many apologists would like to put it. He is also not a Jew *by accident,* as others want us to believe. But he is a Jew *of necessity.* If God's Word is true, then Jesus Christ had to be a Jew. No other nation could have given birth to the Savior of mankind.

2. Thus Jesus is the son of Jehovah, the God of Israel. His name means "Jehovah helps." This is just as significant as His official title "Christ" which is Greek in origin. Jesus Christ—the first name indicates the origin, the second the goal. Thus Jesus is the fulfillment of the covenant which God made with Abraham. This covenant is valid *for all time.*

3. True, the Jews rejected Jesus as they rejected the Prophets before him. But God elected Israel knowing that "man resists his own election," that he "withdraws from grace." Thus Israel merely "confirms its whole previous history in the Crucifixion." Israel is the embodiment of the free grace of God, from the beginning until this day.

4. Even today Israel proclaims God's Word, by its very existence. "For in the person of the Jew there stands a witness before our eyes." By the will of God, the Jew. so different physically and spiritually, survives as a tiny nation in the sea of Gentiles which he has always been; while other nations have perished from the earth. What greater proof of God's free grace is needed!

5. The Jew is indispensable to mankind. "Humanity needs this prophetic, priestly and kingly service." Jesus hanging on the Cross is this Israel in its sin and godlessness. The significance of the Cross is that God keeps faith with Israel "right through all the stages of his wandering." God's free grace asks no questions about man's attitude, "but sovereignly pronounces upon man a 'nevertheless.'"

6. Thus "the attack on Judah means the attack on the rock of the work and revelation of God." The Synagogue is necessary as the "shadow-picture of the Church." The attitude of the Jews does not matter. God wants the Synagogue to exist, for "it participates in the witness of God's revelation in the world." The attack against Judah is the result of human idolatry; it has "to go to bits and break up." An idolatrous nation must sooner or later collide with Israel, the chosen people of God.

7. Finally, a church which tries to separate itself from Israel is no longer the Church of Jesus Christ. "The whole reality of the revelation of God is then secretly denied." Such a church allows some philosophy and ideology to take the upper hand and the result is the invention of some pseudo-Christianity, Greek, German, Swiss, or American.

Barth closes his argument with the words: "The good vine is not dried up. For that God planted it and what God has done to it and given to it, is the decisive thing; and it is made manifest in Jesus Christ, the man out of Israel."

Walter G. Tillmans.

* From Karl Barth, **"Dogmatics in Outline."** Translated by G. T. Thomson. Philosophical Library, New York, 1949; 155 pp; $3.75.

FAMOUS LUTHERANS

The first in a unique series of Lutheran Mutual Life Insurance Company advertisements featuring Famous Lutherans appears in this issue of THE LUTHERAN OUTLOOK.

Each month, for the balance of the year, an advertisement will appear reviewing the highlights of the life of a Lutheran who has distinguished himself in his particular profession.

The advertisements are the result of extensive research and should prove interesting and educational to all Lutherans. By clipping each advertisement, the reader can start an informative scrapbook for school or home use.

SURVEYING the CONFERENCE

Lutheran Free Church

Rev. Iver Olson

Sister Milla Pederson, veteran missionary of the LFC, arrived in Minneapolis from Madagascar on Dec. 7, for a well-earned furlough in the homeland. It is almost fifteen years since she last left this country for a term of service on the mission field; the term is normally considered to be of seven years' duration. Sister Milla first went to Madagascar in 1916, and has been home on furlough only twice since then. During her years on the mission field she has worked at the Girls' Home in Manasoa.

Mr. Karlis Ozolins and his wife, Sulamit, DP students from Europe, arrived in Minneapolis on Dec. 4, having left Bremerhaven, Germany, on Nov. 23, to begin studies at Augsburg College. Both Mr. and Mrs. Ozolins lived in Riga, Latvia, before the war. After completing preliminary training Mr. Ozolins studied theology at the University of Marburg, Germany, for three and one-half years. During the war years he served as male nurse in hospitals in Europe. His plans are to enter the Lutheran ministry in America. He is currently enrolled as a student in Augsburg College, taking courses in American history and sociology; his purpose is to acquaint himself better with the American language and people. He plans to take courses in theology later in order to orientate himself in the methods of conducting Church work in this country.

His presence at Augsburg is the outcome of a last year's decision by the student body to support one DP student at Augsburg this year. In cooperation with the school administration, the students are providing the financial backing for Mr. Ozolins' year of study at Augsburg.

Andy Lambert is another DP student at Augsburg College this year. He is a native of Estonia, but for the last four years he and his mother have lived in DP camps in Germany. They came to the U. S. last March.

Mr. Fred Paulson may be one of the less known persons of the LFC to people outside of our Church body, but he has been an important man in the functions of our various activities for over fifty years. Mr. Paulson, a carpenter by trade, was made manager of the LFC Publishing Company and Book Store at about the turn of the century. From there he moved to Augsburg College and Seminary where he served as treasurer. Later he served in the same capacity at the Lutheran Deaconess Home and Hospital. At about 1920 he moved to the suburb of Richfield to have charge of the property of the Augsburg Park Association. Of later years he has served as bookkeeper for the Lutheran Board of Missions; he has also served the Santal Mission in the same capacity. In addition to this he has held many positions of trust in civic and community affairs, especially those involving the handling of money.

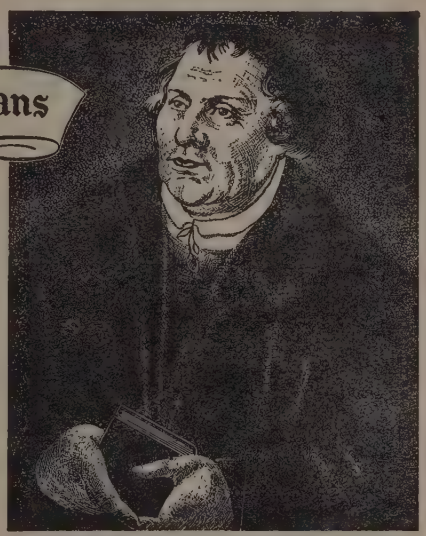
Mr. Paulson was eighty years old on Dec. 17; he took a short time off

Famous Lutherans

Martin Luther

1483-1546

The first in a series of Lutheran Mutual Life Insurance Company advertisements featuring famous Lutherans.



"The Great Reformer" from a portrait by Lucas Cranach — courtesy of Northwestern Publishing House

No one man has left his mark on modern thinking and living as has Martin Luther.

At the early age of 18 Martin Luther joined the Augustinian Order. He soon rose to great heights as a professor and accomplished lecturer at the University of Wittenburg. A furious controversy with Tetzel over the sale of indulgences reached a fiery climax when on October 31, 1517 Luther nailed his famous Ninety-Five Thesis to the door of the All Saints' Church. Subsequent disagreements with Rome led Luther to organize the Lutheran Church. Also, contrary to the concepts of his former church, Luther made the courageous decision to marry in 1525. His 21 years of unusually happy married life to Katharina von Bora was further blessed with six children.

Luther's more than four hundred books were the best sellers of his day — he neither asked nor received any profit from them. His hymn "A Mighty Fortress Is Our God" has been called *the battle hymn of the reformation.* His Christmas Carol "Away in A Manger" is still a favorite today. Luther's translation of the Bible, Augsburg Confession and catechisms contain the doctrinal system of the Lutheran Church whose members now number over 80 million.

Lutheran Mutual has been faithfully serving Lutherans for 71 years. Fortified with the wisdom of experience, Lutheran Mutual is well equipped to attend the insurance needs of every Lutheran.

Lutheran Mutual
LIFE INSURANCE COMPANY
Waverly, Iowa

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Let the little Professor give you the facts. Send today for free folder entitled: *"Why Lutheran Mutual?"*

Gem o' wisdom: A family never forgets a father who remembers.

from work to attend a birthday party that had been arranged for him.

Rev. Trygve Dahle of Spicer, Minn, was one of a group of five men who motored to Saltillo, Coahuila, Mexico, shortly after Thanksgiving to inspect the mission field in which the Latin American Lutheran Mission is carrying on its activity. While there they attended a conference of missionaries and mission workers at Villa Mainera. The Latin American Mission was formerly the Colombia Evangelical Lutheran Mission of South America. It is an independent venture, but several Lutheran Church bodies are represented on its General Council and Advisory Council.

The Moe Congregation of Roseau, Minn., held rededication services recently after having made extensive improvements on the church edifice.

Thirtieth Anniversary Services were held in two LFC congregations recently. The First Lutheran Church, Hope, Minn., observed its day on Oct. 2, with Dr. B. M. Christensen as the anniversary speaker. The Sharon Lutheran Church of Grand Forks, N. Dak., held its services on Dec. 4. A former pastor, Rev. Ingvald Norum, preached the anniversary sermon.

Evangelical Lutheran

Olaf Lysnes

Augsburg Publishing House, Minneapolis, has received much free advertising recently, partly because R. E. Haugan has been connected with the business for twenty-five years, partly because of the fame of the annual called **Christmas,** edited by Mr. Haugan. In 1948 there were 225 employes, 154,430,988 pieces of literature were distributed. (In this institution "distribute" is in general the euphemistic term for "sell.") Net profits in 1948 after all allowable deductions, was $85,820. Of this sum the ministerial pension fund received 40%, $34,328, the treasury of The E. L. C. received a similar amount. and $17,164 was retained by the publishing house.

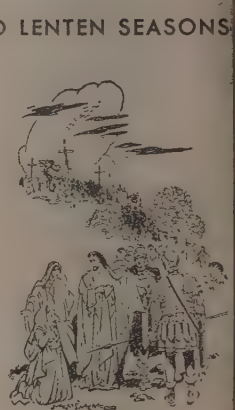
It was in July, 1873, at the annual business meeting of "The Conference," one of the Lutheran synods of Norse ancestry, that it was decided to begin a publication business, and a board of publication was elected. Lars Swenson, a prominent churchman and also a leading figure in civic life in Minneapolis and Minnesota, was manager from 1880 until his death in 1904. He was followed by Erik Waldeland, 1904-17; A. M. Sundheim, 1917-28; and since Jan. 1, 1929, R. E. Haugan.

The first book published was a Bible in Norwegian, large format. A red-letter day in the history of Norwegian-American Lutherans is June 13, 1890, when the aforesaid "Conference," the Anti-Missourian Brotherhood, and the Norwegian Augustana Synod joined to form The United Norwegian Lutheran Church of America. The Augustana Synod had no publication house. Erik Waldeland and A. M. Sundheim had been doing the printing at Northfield, Minn., for the Anti-Missourians. Following this union in 1890 these men came on to Augsburg Publishing House in Minneapolis. From that time forward Augsburg Publishing House began assuming leadership in the church publishing work among Norwegian Lutherans in America. On June 9, 1917, Hauge's Synod, the Norwegian Synod, and the United Church formed what is now known as The Evangelical Lutheran Church. At that time Hauge's Synod had a little publishing business in Red Wing, Minn., that was at once transferred to A. P. H. at Minneapolis. Lutheran Publishing House at Decorah, Ia., publication business of the Norwegian Synod was maintained there for a number of years after 1917, and then consolidated with A. P. H. at Minneapolis. On the basis of these facts it is well within the truth to say that for sixty years the Augsburg Publishing House has been well known by several hundred thousand Lutherans of Norse ancestry, and has served them well. And for much more than sixty years the House was known by publishing

THIRTY-FOUR SERMONS FOR THE PRE-LENTEN AND LENTEN SEASONS

By the Obedience of One

BY PASTORS AND LEADERS OF THE E.L.C.



A new collection of sermons providing inspiring devotional reading, and assisting the general reader as well as the pastor to a more consecrated observance of the season. There are three sermons each for Septuagesima, Sexagesima, and Quinquagesima Sundays, the five Sundays in Lent, Palm Sunday, Holy Thursday, and Easter Sunday. There is one sermon for Good Friday. All sermons are based on Gospel texts.

$2.75

Take Up Thy Cross

BY ARNDT L. HALVORSON

This series of sermons makes one more aware of the cross as the distinctive symbol of the Christian faith and life, the clue to understanding the heart of God, and the directive for Christian living.

$1.50

This Is Life Eternal

BY E. CLIFFORD NELSON

For the Lenten season, vital, moving discourses on each of the Commandments, each illustrated by some character or incident drawn from the Passion of Christ.

$1.75

AT YOUR BOOKSTORE OR FROM

AUGSBURG PUBLISHING HOUSE, MINNEAPOLIS 15, MINNESOTA

oncerns in Norway and Denmark, ot to mention other countries.

In October, 1884, when Lars Swenon was manager, Andrew J. Anderon began working in and for the louse. As the business was small then e was janitor, bookkeeper, salesman, nd shipping clerk. Now for many ears he has given his efforts to reail sales only in what is here called the book store." This man, capable, onest, and faithful, is still working n the book store after 65 years of ervice. In a number of families he as waited on three generations.

Trends in language and growth are hown by these figures for the Church nd Sunday school papers. The first igure after the name is circulation in 928, the second for 1948: Lutheran Ierald 11,654 and 79,011; Lutheraner 14,726 and 5,391; Children's Friend 5,983 and 49,081; Our Young Peole 28,593 and 47,442; Little Folks 2,628 and 51,537; Lutheran Teacher ,904 and 18,817.

The foregoing is not intended as ales talk to draw the hearts of the American Lutheran Conference away rom their own publication houses, ut rather as enlightenment for the ounger generation.

Missionary work has been resumed n Japan, after a lapse of 47 years. The Rev. Olaf Hansen is in Tokyo ow, other missionaries are ready to o, permission has been granted them o enter, and a building being equiped for residence purposes has been ought for $10,000. For the benefit of hose who seem to think that the Lutheran Church hardly existed in the J.S.A. as much as thirty years ago, nd surely did nothing worthy of nention, I wish to record that our ranch of the Church was represented y a missionary in Japan, 1892-97 and 900-02. The missionary was J. R. Birkelund, A.B., Copenhagen Univerity, 1886; ordained in 1890, and ranted the degree M.D. in 1900 after hree years of study at a recognized nedical school.

Numbers of men and women have ccepted calls to serve in Madagascar nd South Africa, and more are being alled. These are fields of opportunty now.—In Colombia, S. A., our misionaries have suffered persecution, roperty has been destroyed, and with he "conservative" ultra Roman Cathlic party in power, prospects are not right for our work there.—In China he E. L. C. missionaries are under bout the same conditions as the misionaries of the other synods in the .L.C.

Dr. Bjarne Houkom, member of the .L.C., eye specialist who had a lurative practice in Minneapolis, Minn., s serving as medical missionary in Tanganyika, Africa, under the Lutheran World Federation orphaned missions committee. Dr. Houkom visited China and other countries in the Orient before accepting this position.

Christian Education on the Parish Level

Paging through the interesting variety of articles and pictures in Lutheran Herald, one is impressed by the number of new church buildings, and the number of parish houses and educational units. A number of churches have taken their parsonages hard by the church for educational purposes, and have bought or built a parsonage elsewhere. In the far-flung home missionary activities subsidized by The E.L.C., rooms are always planned, in the first building erected, for Sunday school or week-day instruction in Christianity. Around 35 and 40 years ago many congregations imagined that a full basement under the church would take care of all educational and social needs. That day is long past.

The Badger Church, P. B. Wold, pastor, in the village of Badger, Iowa, recently dedicated a very attractive looking stone church. The membership is about 500. They also have an excellent educational building with sixteen separate rooms, each room

A little set aside **Today...** *can mean so much* **Tomorrow**

I'd Like To Assure Myself:
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- ☐ Money to pay off my mortgage
- ☐ Retirement income for myself
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- ☐ My children's education
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"Life Insurance Is Protected Savings"

Mail this Today

Please send me complete information on the above:

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LUTHERAN BROTHERHOOD

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equipped with a built-in blackboard and with seats of the proper height for the pupils meeting there.

At Pacific Lutheran College, Parkland, Wash., 35 adults students, 12 women, 23 men, have been confirmed in the college church in the fall term, after a thorough course of indoctrination. In 1948 in The E.L.C., 6,650 adults were confirmed, and 13,015 juniors in the same year. By comparison, the figures for 1930 are 914 adults and 15,590 juniors.

The annual synodical conference on evangelism will be held in Central Church, Minneapolis, Jan. 18-22. The announcement tells that the emphasis in 1950 will be on evangelism through teaching. At the request of the Board of Parish Education and the Division of Evangelism, Dr. Theodore Huggenvik, head of the department of Christianity at St. Olaf College, has prepared a new adult instruction book. The title is "We Believe."

Sundries

Cash and pledges for United Christian Education appeal now are approaching the one million dollar mark.

Alex Overvold, Velva, N. D., a graduate in agricultural engineering from North Dakota State College, will serve as an agricultural missionary in our field in South Africa.

The most useful and helpful publications for reference and information for people doing practical work in the church, are the two almanacs. The one in Norwegian is called *Folkekalender,* the one in English, *Lutheran Yearbook.* The "reading matter" is not the same in the two, but both contain the roster of ordained ministers, and a geographical directory, five columns to the page. In the first column is the name of the town, in the second the name of the church, in the third the location of the church, in the fourth the name of the pastor, and in the fifthe the baptized membership. The name of the state or province is at the top of the page.

The book has reports from each department and auxiliary in The E.L.C., brief biographies and pictures of men ordained, and brief obituaries and pictures of pastors deceased. The new day is represented by lists of radio stations broadcasting the Children's Chapel, and worship in the churches.

American Lutheran

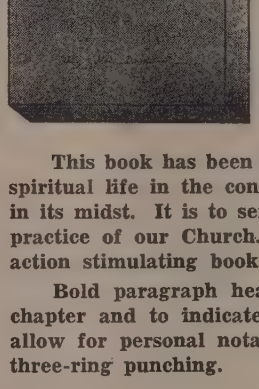
Arthur P. Michelfelder

The writer of this column, like all of the readers, is working under pressure before the Christmas season to get everything done in time. The opportunity to sit for a short time to relax and prepare one's soul is brief, but when such privilege comes it is more than appreciated, enjoyed, and helpful.

Surely all have had equal privileges, such as Christmas Cantatas, Chapel Choir Christmas Programs, Children's Pantomimes and Christmas Carols, together with the reading again of the glorious Gospel bringing the good news to all of us that "God sent His Son into the world to redeem the world and that the world through Him might be saved." With such joy and gladness we of this hour can join our voices in singing again and again "Glory to God in the highest and on earth peace, good will among men" and pray often "Be near me, Lord Jesus, I ask Thee to stay close by me forever and love me, I pray. Bless all the dear children in Thy tender care and take us to heaven to live with Thee there."

We thus wish for all our readers the very best Christ-given New Year filled with health and strength to continue doing His work. That we may serve you better, may we ask that you submit those interesting news notes from your congregation, conference or church, that will be of interest to all of us as we await the next issue of the LUTHERAN OUTLOOK.

Handbook for Evangelization



A Living Church At Work

Edited by
Evangelization Committee
of
United Evangelical Lutheran Church

This book has been written with the aim in view to strengthen the spiritual life in the congregation and kindle a more progressive spirit in its midst. It is to serve as "a true expression of the faith, life, and practice of our Church." Recommended as a thought provoking and action stimulating book.

Bold paragraph headings in margin to aid in the study of each chapter and to indicate paragraph content. Wide marginal space to allow for personal notations. The book is available with or without three-ring punching.

Table of Contents

A Living Church Maintains the Home Altar
A Living Church Studies the Word of God
A Living Church and Personal Evangelism
The Holy Christian Church Manifests Itself in Living Congregations
A Living Church Observes the Church Year
A Living Church Is Nourished by the Sacraments
A Living Church and the Ministry of the Printed Word
A Living Church Gathers and Teaches Adult Confirmation Classes
A Living Church and Special Meetings
A Living Church and Organizations
A Living Church and Christian Stewardship
A Living Church and Group Conferences

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Augustana Synod

Report of Annual Meeting of the Board of American Missions

It was a past, present and future look at the missionary outreach of the Augustana Lutheran Church which was made by that group's Board of American Missions at its annual meeting in Minneapolis' Curtis Hotel on December 5-8, 1949. In attendance at the strenuous sessions were some 40 officials, who were, in addition to the executives of the Church and the executive and eight regional directors of the Board, representatives of the 13 Conferences and the Women's Missionary Society.

In the report of the Executive Director, Dr. S. E. Engstrom, the attention of the Board was directed to the progress that has been made since the Home Mission program of the Church was coordinated under its present plan in 1939. In these years 73 new missions have been organized in various parts of the country, and of these, 14 have already become self-sustaining. Under the supervision of the Board, of 439 congregations that were beneficiary in 1939, only 135 remain in that classification this year. 29 congregations became self-sustaining in 1949.

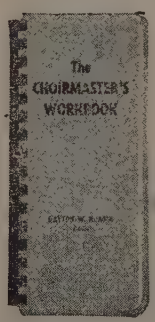
The need for greater numbers of pastors was pointed out by the Director as he stated that as of Dec. 1st, there are 172 congregations (70 parishes) vacant.

The Board gave careful attention and much prayer to the future as it gave endorsement to the plea of Dr. Engstrom for an expanded American missions work. One of the most important decisions reached was the establishing of an Augustana Commission on Evangelism within the jurisdiction of the Board of American Missions. The purpose of this Commission will be to promote, implement and guide the program of evangelism in the Augustana Lutheran Church. It will make available suitable literature, and audio-visual materials on evangelism. Subjects for study for the Commission will be: to consider the calling of a full-time director of evangelism, to study the advisability of using full-time evangelists to implement the work of the parish pastor, and to study the matter of intersynodical relationships in evangelism.

The Board voted to send a strong appeal to the Church for greater financial support to make possible the establishing of new missions. Frequent emphasis was laid upon the fact of support which such new missions give to the whole work of the Church in missions at home and abroad, in Christian higher education and in the works of mercy. Strong congregations will be encouraged to provide help for new missions by means of special projects, by making their credit available for financing building projects, and by "mothering" new missions.

In many intsances the close tie in the Augustana program of American missions to the similar activity of other Lutheran bodies was pointed out. A number of resolutions were adopted to be conveyed to the National Lutheran Council's Division of American Missions. The Council was voted an expression of gratitude for the spiritual ministry conducted in temporary communities during the intense migration of people in the industrial leveling-off period following the war. However, recognizing that financial support for the continuing of this ministry will end at the close of 1950, the Board through the President of the Church, Dr. P. O. Bersell, will appeal to the Council to reconsider the distribution of Lutheran World Action income so that this work might be carried on for a few more years. In this same connection concern was expressed for the continuing program of missions in the area of the Missouri Valley Authority.

The Council again is being requested to establish a Department of Negro Missions. One of the congregations of



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the Augustana Lutheran Church (St. Paul's Lutheran, Oakland, Calif., Lloyd Burke, Pastor) has begun some work among the negroes in the Harbor Homes development in Oakland. The responsibility for this work has fallen to the Board of American Missions. Sensing its lack of experience and man-power for this specialized type of work, the Board decided to assign this field to the Commission on Negro Missions of the American Lutheran Church to develop and supervise. A pledge of support for a pastor and the financing of a building project was also made.

The National Lutheran Council was memorialized to arrange for the selection of a Commission or Committee on Evangelism for the purpose of continuing the emphasis on evangelism and coordinating the programs of the participating bodies of the Council.

The Board also gave approval to the calling of two D. P. pastors and expressed the hope that the Church, through its Conferences, might provide assurances for at least three more such pastors. An interesting visitor at one of the sessions of the Board was the Reverend Lind, an Estonian pastor now serving as an assistant in the Bethlehem Lutheran Church in Minneapolis, providing a special ministry to the many DPs who are living in that city. J. Sabin Swenson.

United Evangelical Lutheran

Paul Nyholm

New churches have been dedicated in Warrens, Wis., Waupaca, Wis., and Sidney, Mont., each of the last two costing over $100,000. At Waupaca 75 new members were received at the first service held in the new church. At Hartland, Wis., beginnings have been made to add a wing to the present church. In Audubon, Ia., a contract has been signed to erect a $193,000.00 church.

The Dana College Foundation is a new organization launched to promote the development of Dana College, Blair, Nebr. Already promises have been received of substantial annual financial contributions.

In ten minutes $14,637.00 was subscribed by 369 members of the Gethsemane congregation, Racine, Wis., for current expenses during the coming year. A few days later the figure reached $17,000.00.

The Chamber of Memories is to be the name of a room in a proposed building for the Good Shepherd Lutheran old people's home at Blair, Nebr. In this room are to be deposited, for safe keeping, brief biographies of pioneers in the midwest.

Several small struggling congregations have lately taken on new life as a result of tireless efforts of faithful workers. At Abdal, Nebr., there was great doubt a year ago whether services could be continued, but recently seventeen new members joined the congregation.

Japan. Pastor Hajime Inadomi, who received part of his education at Dana College, Blair, Nebr., began mission work in Osaka after the war. At that time there were only three Christians in the city. Now sixty have been baptized. Pastor Inadomi conducts seven weekly Bible classes.

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How To Be Strong, Decisive, Victorious
How To Be Happy
God's Greatest Gift to Man
The Meaning of Christmas
A Cheerful Outlook
Is Christianity Worth the Price?
Light! Let It Shine!
God's Plea
A True, Living Church
How To Overcome Evil
Are You Winning the Race of Life?
God's Grace Is Sufficient
The Greatest of These Is Love
Receive Not . . . In Vain
A Principle and Its Application
Children of Light
Two Kinds of Religion
For Life and for Death
The Christian Faith
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On the Religious Horizon

Propose to Make Federation Of National Lutheran Council

A plan so to modify and strengthen the National Lutheran Council that it would be a federation of the eight church bodies whose common agency in cooperative activities it already is was formulated at a meeting held in New York City on December 1.

The proposal was drafted by a 16-man subcommittee of the Conference on Lutheran Organic Union, popularly known as the Committee of Thirty-four. The new plan was unanimously approved and will be submitted to the entire committee at a meeting scheduled for January 5, 1950, in Chicago.

Full details of the proposal were not disclosed, pending its submission to the entire committee. But it was made plain that it is a new proposal that had not hitherto been discussed by the Committee of Thirty-four.

At a meeting of the Committee of Thirty-four held in September two proposals concerning a Lutheran federation were considered. One of them, drafted by a subcommittee of fifteen members, recommended a relatively weak federation that would exist alongside the present National Lutheran Council. The other proposal, advanced by Mr. Edward Rinderknecht, of Toledo, Ohio, called for a relatively strong federation that would supplant the present National Lutheran Council. At its September meeting the Committee of Thirty-four appointed a subcommittee of sixteen, consisting of the presidents of the eight N.L.C. bodies plus one other representative from each group, to study these two proposals and to work out its own plans for the organization of a federation (see *Lutheran Standard* for October 15).

It was to carry out this mandate that the subcommittee of sixteen met in New York. Their proposal for a federation apparently combines some features of both of the earlier proposals. The present name and all the present functions of the National Lutheran Council would be retained, but the constitution of the council would be so amended that it would be able to function as a federation of the eight church bodies already belonging to it and of any other Lutheran church bodies that may desire to become members.

1950 Conventions to Consider Proposals

If the Committee of Thirty-four approves the new plan for transforming the National Lutheran Council into a federation, this plan will come before the 1950 conventions of the eight bodies in the council.

It had already been decided, at the September meeting of the Committee of Thirty-four, that the council bodies will be asked at their 1950 conventions to state whether they are willing at this time "to approve in principle complete organic union with other participating bodies of the National Lutheran Council" and to "join in creating a joint ways and means committee to formulate a plan and to draw up a constitution for such a union."

Even in the event that organic union is approved by all the eight bodies in the council—and it is almost certain that not all of the eight bodies will approve such a union at their 1950 conventions—it would take several years to consummate such a merger. Plans for a federation of these eight church bodies would, therefore, come before the 1950 conventions as an interim step that might well serve to facilitate eventual organic union of all the Lutherans in America.

Fellowship Committees Approve Draft of "Common Confession"

If the 1950 conventions of the Lutheran Church—Missouri Synod and the American Lutheran Church follow the lead of their respective committees on fellowship, the two church bodies will approve a "common confession" of faith next year. The convention of the Missouri Synod will be held in June, 1950, and our own convention in October.

At a meeting held in Chicago, December 5 and 6, the two fellowship committees unanimously approved a proposed "common confession" that a joint subcommittee had drafted. Missouri Synod representatives on this subcommittee were Dr. J. H. C. Fritz, of Concordia Seminary, St. Louis; and Pastor Werner H. Jurgens, Leavenworth, Kansas. Our own representatives were Dr. E. C. Fendt, dean of Capital University Seminary; and Dr. Bernard J. Holm, president of Wartburg Seminary.

The Lutheran Church—Missouri Synod was represented at the Chicago meeting by its Committee on Doctrinal Unity, of which Dr. William F. Arndt, of Concordia Seminary, is chairman. The American Lutheran Church was represented by its Executive Committee and by its Committee on Intersynodical Fellowship, of which President Em. Poppen is chairman. All members of both groups were present for at least a portion of the joint sessions. Dr. Arndt served as chairman of the joint sessions, and Dr. L. Ludwig, Niagara Falls, N. Y., a member of our Fellowship Committee, served as secretary. The two joint sessions were opened with prayer.

The new doctrinal statement is written in simple, popular language and is not unduly lengthy (there are eight typewritten pages). Final editing of the statement is in the hands of Drs. Fendt and Fritz. The statement is to be printed and mailed to all pastors in both church bodies early next year. It will also be released in the church papers of both groups at that time.

The proposed "common confession" is the culmination of a desire to have both bodies agreed on a single statement of faith that would cover the points that have been of concern to both groups in their efforts to achieve

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a basis for establishing pulpit and altar fellowship. At their 1938 conventions both bodies agreed on two statements, one formulated by the Missouri Synod and one by our own Church, as a basis for eventual church fellowship. However, it has been felt, especially in the Missouri Synod, that a single statement of faith be formulated. The 1948 convention of our Church instructed our Committee on Fellowship "to negotiate with a Committee on Doctrinal Unity of the Lutheran Church—Missouri Synod, toward the establishment of pulpit and altar fellowship or of fellowship commensurate with the existing degree of unity." These negotiations have been in progress, and this proposed "common confession" is the fruit of the negotiations. The "common confession" will be before our 1950 convention for discussion and action.

—Lutheran Standard.

Frank Words About Missouri

It isn't often that anybody makes public statements of such candor as those of the Rev. B. A. Maurer, Milwaukee pastor of the Lutheran Church —Missouri Synod. He spoke last month to the National Lutheran Council Ministerium of Milwaukee.

"Keep the outside door" of the National Lutheran Council open, advised Pastor Maurer, "and some day you will find the Missouri Synod saying, 'Please, may we come in?' "

In the Missouri Synod, said Pastor Maurer, are some "super-orthodox brethren" who raise minute questions of doctrine. These are opposed by others "of more charitable leanings who have insisted that a 1 per cent disagreement in a smaller matter does not cancel out a 99 per cent agreement in all of the great fundamental doctrines."

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The super-orthodox brothers have "made so much noise that the officials (of the Missouri Synod) were afraid to proceed," said Pastor Maurer.

—The Lutheran.

Eucharistic Prayer Modified

Heavy opposition developed in the 1948 convention of the United Lutheran Church regarding a prayer scheduled for inclusion in the liturgy for National Lutheran Council churches. This was the Eucharistic Prayer, intended as a part of the order for administration of Holy Communion.

Members of the Joint Commission on a Common Liturgy have now agreed to considerable reduction in the length of the prayer, and have modified phrases which were censured. They are also proposing that the prayer be omitted entirely in congregations not wishing to use it. Instead the Words of Institution and the Lord's Prayer may be said, as is now customary in the United Lutheran Church.

Opposition to the Eucharistic Prayer was expressed in resolutions adopted by the Augustana Lutheran Church at its 1949 convention. "The entire prayer is too lengthy," said the Augustana Church.

"The words of institution should not be made a part of the prayer but be used independently in consecrating the elements. The prayer should avoid any suggestion of a 'sacrifice' or 'memorial' as though the act of consecration of the elements implies a meritorious act."

The Augustana Church also found fault with the proposed Kyrie, calling it "too vague and archaic."

—The Lutheran.

Countess Wants German Youth to Study Here

Cleveland—For years Countess Freya von Moltke was a fugitive of the Hitler regime.

She continued as a leader of the resistance forces after her husband, Count Helmuth von Moltke, was beheaded in 1944 for his part in the plot to assassinate Hitler.

Later, when the Communists overran Silesia, she found the Reds had put a price on her head.

Yet, when she came here to speak before delegates of a national assembly of Congregational Christian and Evangelical and Reformed women, she gave slight thought to her experiences in the past. She seemed to want to blot them from her mind.

"My sights are set on the future," she smiled. "I long to see the day when our German youth will have caught the vision of freedom as you know it in America."

The countess, whose husband was a great nephew of the noted German field marshal in the Bismarckian era, told of her hopes while sitting in her room in a downtown hotel. Asked why she had come to the United States, she said:

"I have one principal aim. I'd like to find a way to bring German young people, whose parents were killed in fighting Nazism, to this country for their college and university training.

"These young people were nurtured in the democratic way of life. Through sacrifice, they know about the cost of freedom.

"If they could be brought to this country and educated here, I believe they would form a strong nucleus in building the new Germany in the pattern of this country."

Countess von Moltke said she thought an ideal plan would include an exchange of students.

"In this way," she explained, "your students would serve as ambassadors of democracy to the young people over there."

REPUBLICAN PARTY

Should Robert A. Taft be reelected to the Senate in 1950, it will not only strengthen the Republican Party but also those Democrats who dread the Welfare State, the expansiveness and expensiveness of Truman. . . . With unerring shrewdness Truman realized this in 1948 and he devoted himself then and since to the elimination of Taft. . . . Should Taft be defeated in 1950, little can save the Republican Party in 1952. One reason is that this organization, while still holding a huge body of loyal adherents, has little to say to those under 40. It must be noted that anyone who was 21, a first voter, in 1932, will be 41 in 1952. Those even younger, those who will be first voters in 1952, have little recollection of the Republican Party in national authority, and they have been reading years of distressing falsehoods concerning the party and its history.

—George E. Sokolsky.

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Ultra-Modernistic Minneapolis Church Dedicated

Minneapolis, Minn.—Eliel Saarinen, world-famous Finnish architect, received a gold key to the new Christ Church Lutheran, which he designed, when it was dedicated here.

The $335,000 severely-functional edifice has received much attention from architects and architectural students from several states.

An unusual feature of the church's interior is that it has no parallel surfaces. This was one of Saarinen's devices to make it "acoustically perfect."

An 88-foot chimes tower, from which rises a 32-foot cross, is attached to the church only by a glass-enclosed partition.

Both the tower and church are constructed of honey-colored brick, with Mankato stone used in the front wall. An arcaded walk connects the new church with the parish house, formerly used as a worship center.

Three crosses, symbolic of Calvary, are raised in brick on an outside wall.

A corner ceiling-to-floor window floods the sanctuary with light, which slides around a curved wall. It helps focus attention on a 16-foot aluminum cross which is set above the altar.

The nave is lighted by 18 narrow slit-like windows designed to prevent glare.

Lutherans Buy Estate As School for Deaf

New York—Purchase of the 86-acre Dodge estate at Mill Neck, N.Y., as the site of a school for the training of deaf children was announced here by the Rev. Floyd Possehl, executive secretary of the Lutheran Friends of the Deaf.

Classes at the school—the second Protestant-sponsored institution for the deaf in this country—will begin next September. The school will serve handicapped youngsters from the eastern states.

The Lutheran Friends of the Deaf is an agency of The Lutheran Church-Missouri Synod.

Conn. Lutherans Oppose Legalizing Gambling

Hartford, Conn.—Fifty-five Lutheran pastors and laymen of the Hartford area have signed a protest against the legalizing of gambling by the State Legislature.

In a resolution unanimously adopted at a meeting here the Lutherans said:

"We believe that gambling is an evil which brings only harm to those who practice it, which fosters the spirit of stealing, which brings only loss of money to all who indulge in it, and which causes many families to live in poverty and want, because the earner of wages has gambled his money away. Every person who gambles loses not only his money, but his honesty, his character, his self-respect and his obedience to God's Word."

Czechs Expel Lutheran Representative

New York—Dr. J. Igor Bella, for the past 30 months a representative of the U.S.A. Committee for the Lutheran World Federation in Czechoslovakia, has been expelled from that country, it was announced here by the National Lutheran Council. Dr. Bella is now in Geneva, Switzerland.

According to the Lutheran Council, Dr. Bella was handed the expulsion decree on Nov. 14. The decree declared that "the public order and peace would be endangered" by his continued presence in Czechoslovakia.

Former pastor of Holy Trinity Slovak Lutheran church in Bridgeport, Conn., Dr. Bella was named president of the Slovak Lutheran Zion Synod of the United Lutheran Church in America in 1937.

During his Czech assignment, he worked with Lutheran Church officials on the distribution of funds and goods sent from America for postwar relief and reconstruction. He represented the U.S.A. Committee as its liaison with the Evangelical Lutheran Church of the Augsburg Confession in Slovakia.

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Joint Lutheran Committee Advances Merger Plan

Chicago—A proposal to merge the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church will be submitted to national conventions of the three bodies in 1950.

This was the decision of a joint union committee which met here to consider a subcommittee report recommending steps and procedures to be followed in bringing about organic union of the three groups.

The joint committee will ask the 1950 conventions of the three denominations each to appoint a new union committee of nine to work "with eventual organic union in view."

It was proposed that the new joint committee of 27 study the doctrinal positions of the three Churches, as well as questions of church life and worship, and present a preliminary report of its findings to the 1952 national conventions.

Meanwhile, various boards and departments of the three Churches will be asked to correlate their activities as much as possible. Joint meetings of the constituency will be encouraged to promote understanding between the lay members.

The present joint committee, elected in 1948 to begin negotiations, will continue to serve until the new committee of 27 is elected.

Bodensieck Gets European Appointment

Dubuque, Ia.—Dr. Julius Bodensieck, professor of New Testament at Wartburg Theological Seminary here, will leave for Europe in February for a three-year appointment as special commissioner for the Lutheran World Federation.

He will be accompanied by Mrs. Bodensieck who, also working for the Lutheran World Federation, will minister to refugees in Austria.

Dr. Bodensieck will lecture in universities and seminaries, stressing stewardship and evangelism, and will meet with church groups in Austria, Germany, Switzerland, France and Italy.

Mrs. Roosevelt Retracts Charge Against Dr. Maier

St. Louis—Dr. Walter A. Maier, Lutheran Hour radio speaker, expressed gratitude here over Mrs. Eleanor Roosevelt's retraction of a statement that he is "a somewhat fanatic fundamentalist who shortly before V-E Day was still insisting that the Germans were a bulwark against Communism."

Mrs. Roosevelt, who made the charge in her column last September said she had been misinformed or had taken the information wrongly when she thus accused Dr. Maier.

"I thank Mrs. Roosevelt for her courageous, straight-forward statement and wish her a joyful holiday season in Christ," Dr. Maier said.

Mrs. Roosevelt's allegation against Dr. Maier came in the course of an attack on the Lutheran Research Society of Detroit, which has no official connection with any Lutheran Church body. She listed Dr. Maier as one of the people supported by Lawrence S. Reilly, founder of the society, which Mrs. Roosevelt inferred was interested in spreading hatred.

152 Lutheran Missionaries Left in 1949

St. Paul, Minn.—A total of 152 Lutheran missionaries left North America for foreign fields in 1949, according to the annual survey made by Dr. Andrew Burgess, professor of missions at Luther Seminary here.

Dr. Burgess said the number included 86 new missionaries and 66 furloughed missionaries.

Countries to which they went include: Africa, 67; Argentina, 6; Bolivia, 7; Brazil, 2; British Guiana, 2; China, 3; Colombia, 1; Cuba, 1; Guatemala, 2; Hawaii, 1; India, 20; Japan, 18; Madagascar, 9; New Guinea, 10, and the Philippines, 3.

The largest number of missionaries, 40, was sent by the United Lutheran Church in America. The Lutheran Church-Missouri Synod sent 37. Other bodies included Augustana Lutheran Church, 22; Evangelical Lutheran Church, 14; American Lutheran Church, 12; World Mission Prayer League, 8; Sudan Mission, 7; Lutheran Brethren, 6; Lutheran Free Church and United Evangelical Lutheran Church, each 3.

Protestant Missionaries Flee Colombia Riots

Minneapolis, Minn.—Political disturbances in Colombia, South America, have forced 17 missionaries of the Evangelical Lutheran Church to take refuge in that nation's capital, it was announced here.

A cable received by the ELC board of foreign missions, which has headquarters in Minneapolis, revealed that all 17 workers are safe in Bogota.

The missionaries were forced to leave their areas of work when it became clear that the Protestant Church, as well as the Liberal Party, was an object of rioting Conservatives, Dr. Rolf A. Syrdal, ELC foreign missions secretary, reported.

The ELC field is located in the predominantly Conservative provinces of Boyace and Arauca where widespread rioting has caused much loss of life and property.

Several of the missionaries reached the comparative safety of the capital only after harrowing experiences, according to letters received here. Many of them were forced to abandon their personal belongings. Reports indicate that some mission property has been destroyed by mobs of Conservatives.

Religious Liberty Asked For Spanish Protestants

Winnipeg—A declaration that the Roman Catholic Church, if it is to expect sympathy in its fight against Communism, must give religious liberty to Protestants in Spain, was made in an address to the Canadian Council of Churches here by Dr. Gordon A. Sisco, secretary of the General Council, United Church of Canada.

"It is apparent that if the Roman Catholic Church is to enlist our support and the sympathy and support of Western democracies in its struggle for religious freedom," he said, "it must do something about the denial of religious freedom by predominantly Roman Catholic countries of the West.

"This issue will not down, and enlightened Roman Catholics are aware of it and grieved by it. The truth is that Roman Catholicism is strongest and freest in those very countries which, after long and bitter experience, have granted full religious liberty to all churches.

"To refuse to extend that principle in Western Europe and in South America is bound to weaken the Roman Church and divide the forces of Christendom at a time of grave peril."

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